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LESSONS FROM WORK

LESSONS FROM WORK

BY

BROOKE FOSS WESTCOTT, D.D., D.C.L.,
BISHOP OF DURHAM.

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I HAD PURPOSED TO DEDICATE THIS BOOK

TO MY WIFE,

FOR FORTY-EIGHT YEARS

MY UNFAILING COUNSELLOR AND STAY:

I NOW DEDICATE IT

TO HER MEMORY.

Whitsuntide 1901

PREFACE.

THE title describes the history of this book. In the fulfilment of my work I have been forced to consider with whatever care I could questions which naturally arise out of the circumstances of the time. Though I had no definite plan in the selection of topics, the papers are bound together by one underlying thought. In each case I approached my subject in the light of the Incarnation; and I have endeavoured to shew from first to last how this central fact of history—the life of all life—illuminates the problems which meet us alike in our daily work and in our boldest speculations. The more frankly we interrogate our own experience, and the more patiently we study the 'world of wonder and opportunity' in which we are placed, the

more confidently we shall apply to the announcement *the Word became flesh*, the sentence in which Tertullian sums up the evidence for the being of GOD: *Habet testimonia totum hoc quod sumus et in quo sumus* (adv. Marc. i. 10).

B. F. DUNELM.

WHITSUNTIDE,
1901.

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THE POSITION AND CALL

OF THE

ENGLISH CHURCH.

I. II.

THE CATHEDRAL, DURHAM

October 15th.

III. IV. V.

ST CUTHBERT'S, DARLINGTON

October 25th.

I.

AT the close of life, when we look back over our experience, the conflicts and controversies which we have watched assume new proportions. We can discern more clearly than before the essential questions which they involved and set aside the disturbing exaggerations caused by secondary issues. We become conscious of the illusoriness of partial views. We learn to distrust speedy results. And if we are tempted to hope for less in the near future, our confident expectation of 'the times of restoration of all things' is strengthened by the vision of a continuous movement in the affairs of men and a clearer sense of its direction. At the same time truths on which we have long dwelt, which we have often laboured to express, which we have tested in the stress of life, press upon us with irresistible force. And now, when I am once more allowed to address you in this most solemn time of visitation, I am constrained to endeavour to set out, however imperfectly, what seem to me at

the end to be some of the chief conclusions which I have reached in the course of my own working time as to the present position and call of our Church.

I am not forgetful of the immediate perils which beset us on the one side and on the other from wilfulness and self-assertion, and from the strange disparagement of the independence and authority of the English Church by some dissatisfied controversialists; but I believe that these will be most effectually met if we can gain a true view of the work to which GOD is calling us. A present sense of the eternal issues which lie in all human action will raise us above the intellectual debates which waste our energy and distract our forces.

The temper of the age leads us to trace out as far as we can the beginnings of things. In this way we feel the grandeur of our heritage. If we look back to the earliest or over the widest records of human life we cannot without setting aside the witness of history avoid the conclusion that man is born religious. He is by his very nature impelled to seek some interpretation of his being and his conduct by reference to an unseen power. He strives to establish a harmony between himself, the world, and GOD, however rudimentary may be his conception of these three

final elements of all thought and action. In each case he starts from an assumption which is accepted by faith and slowly justified by experience. He assumes his personal responsibility, the reality of the outer world, the existence of GOD. Little by little the germ-ideas are developed, and at length he becomes directly conscious that each must have its due place in his growth if he is to reach his proper end.

In each direction man is able to gain fuller knowledge. In the course of time he learns, by different and characteristic methods, the conditions which limit his own thoughts, the sequences in Nature, the manifestation of the will of GOD. For in the language of Genesis he was 'made in 'the image of GOD,' made, that is, capable of holding intercourse with Him. And through this intercourse in the process of the ages revelation comes, the disclosure of such knowledge as we can gain of the spiritual order. This knowledge as it is gained is embodied in words, accumulated, harmonised. It is attested by conscience and intelligence, and, in a secondary degree, by feeling and authority. It is justified by life. The sum of it at any time is necessarily relative to the position of the race, the nation, the man.

The history of revelation is given to us repre-

sentatively in the history of Israel, 'the people,' by which we can interpret the history of 'the 'nations.' This history was founded on a Covenant, a recognised personal relation between 'the 'people' and the LORD; and the obligations and end of the Covenant were gradually disclosed through the vicissitudes of national life till it found complete fulfilment in the Advent. First, GOD spoke to the fathers in the prophets—in their fellow-men, through their characters, their deeds, their words—and then at the close of their training in one Who was Son (Hebr. i. 1, 2), truly man and truly GOD, not so much through His words as through His Life. Christ, the Word, the Son of GOD, is Himself the Gospel. The Incarnation, the Nativity, the Transfiguration, the Passion, the Resurrection, the Ascension, are the final and absolute revelation to man of GOD'S nature and will. These facts contain implicitly under the conditions of earth all that we can know of self, the world, and GOD so far as the knowledge affects our religious life. Theological systems help us more or less to understand their true significance and their bearing upon life, but no system can take the place of the Historic Creed. The more we meditate on the words in which St John, the latest of the Apostles, sums up their meaning (John i. 11—18; 1 John i. 1—3), the

more we shall feel that the meaning is inexhaustible. The Church welcomes the experience of the past not as exhaustive or finally authoritative, but as educative. Slowly the Spirit brings the Truth in many parts to the minds of men as they can bear it by shewing them things of Christ, through their circumstances, their experience, their thought. Thus the apprehension of successive Divine messages is determined by national history and national character. This interpretation of the fundamental Creed is continuous. We do not believe simply that GOD has spoken, but that He is speaking. We are still living under the new order of Revelation, one more far-reaching than all before, which began at the descent of the Holy Spirit on the Day of Pentecost; and in the gradual unfolding of the glories of Christ, which follows from that divine endowment of the Church, each age, each race, each people has its part.

If we look back to the first age we can trace the course of this growing apprehension of the Truth clearly marked in great crises. Nothing is added to *the faith which was once for all delivered unto the saints* (Jude 3). That was fixed during the Apostolic age and enshrined in the New Testament. But the Faith itself is brought to bear upon fresh problems and through them is itself illuminated.

The rich variety and the intense interest of the details of Church History tend to obscure the view of the main outlines of its course. We forget that the rise and fall of Empires are but episodes in its solemn progress. The Faith comes into contact with new races and new civilisations: modifies them, and is modified by them; and through all vicissitudes lives with its own life.

The Apostolic age gave us the records of the essential facts of the Gospel and their authoritative explanation in the books of the New Testament, which with the Old Testament forms the source and test of all necessary doctrine. After its close the Christian societies silently, unconsciously, through the promised help of the Spirit, fixed the broad outlines of the Creed and the Canon, and shaped a Catholic Church. Every typical form of error found expression and was met and overcome. The Gospel conquered in succession the home, the schools, the government, by the manifold activities of a free life; and early in the fourth century the Church was prepared to contest the sovereignty of the world with the Empire.

When Constantine welcomed the Church as his ally it entered on a new and perilous course. Henceforward it worked in succession under the influence of Greek Imperialism, the Roman Papacy, the divided nations. Greek thought,

Roman order and discipline, Teutonic freedom left their mark upon its structure and doctrine. At once a great impulse was given to organisation. Œcumenical Councils became possible. Spiritual forces were clothed with imposing forms. In some sense the world entered into the Church. Much was lost of its original simplicity and purity. But the inspired zeal of Athanasius guarded its independence; and in spite of saddening intrigues and miserable conflicts the central truths of Theology and Christology were defined as far as they can be defined in the 4th and 5th centuries for all future time. So far Greek thought was dominant, but the Roman spirit found expression in two characteristic ways. The later writings of Augustine gave currency to teaching alien from Greek tradition, and Benedict established his rule, both of which profoundly affected the thought and life of the Mediæval Church.

Meanwhile the barbarian invaders had overrun the Western Empire and the Faith had to discipline fresh peoples. The Church was face to face with the forces of a new world, and the traditional character of Rome enabled the Roman Church to fulfil the work:

Tu regere imperio populos Romane memento.

A genius for ordered government, for legal

methods, for inflexible decisions, fashioned the ecclesiastical system into a sovereign power. The Pope inherited and used the resources of the Cæsars. A unity was established throughout the West on a spiritual foundation and maintained by ever-present authority. Forms of worship and observances were multiplied. Even teaching was externalised. Religion dominated all the regions and activities of life from without. The Crusades for a time deeply stirred the feelings and thoughts of Europe; and left their mark on art and life. Churchmen occupied the highest places in the State. Here, as we still feel, they exercised royal dominion. But when the power of the Papacy was at its height the poor seemed to have been forgotten till Francis of Assisi claimed Poverty for his bride, and again brought the Gospel to the poor.

The short-lived Empire of Charles the Great kindled afresh the passion for learning; and in due time the long line of schoolmen discussed with unsurpassed subtilty the contents of the Western tradition. But the materials at their command were not such as to enable them to deal conclusively with the deepest problems of Theology. They were ignorant of Greek; and more than this, they were bound by a strictly logical method applied to premisses limited by

tradition. They had no adequate knowledge of the records of earlier speculation or experience. They were ignorant of the history and laws of the material universe. They had not access, that is, to those sources from which the Spirit illustrates the facts of our Creed. At the same time scholars had a wide and accurate knowledge of the text of the Latin Vulgate, and offer many noble and beautiful thoughts in dealing with it, but their critical knowledge of the books was no more than an imperfect tradition.

Up to the close of the 15th century Christianity was mainly a social power. At last the fresh stirrings of national life, and, above all, the revelation of the thoughts and achievements of the classical world, when 'Greece rose from the 'dead with the New Testament in her hand,' made a religious Reformation inevitable. In the end Christendom was rent asunder. The dividing lines between the Roman and Teutonic provinces were settled after a conflict of a hundred years on the field and in the schools. Then followed a period of languor and exhaustion, which was closed by the wide spiritual awakening of the second half of the 18th century.

Speaking generally, the Teutonic races brought into their religion a deep sense of individual responsibility and vigour of free inquiry. The

Faith became characteristically a personal, rather than a corporate force. But the French Revolution and afterwards the development of the Great Industry produced new social conditions and hopes with which it had to deal. The individualistic conception of religion was instinctively felt to be inadequate to meet them, and after the first third of the present century various efforts were made to restore effectively the corporate life of the Church in a form strengthened and completed by the experience of the last three centuries. The time had come for combining the lessons of the Imperial and Papal periods of Church history with the later lessons of individual life in the nations. This is under one aspect the momentous problem which is laid before our age, to reconcile authority with freedom, the united action of the society with the conscious and responsible co-operation of all its members.

In this manifold progress of Christian thought, it will be seen that the spring of the movement is the growing realisation of the work of the living Christ in the world. The scholastic periods of the 13th, 14th and 17th centuries, in spite of their marvellous intellectual fertility were barren in religious fruits. Christian doctrine, so far as it is a power for life, is not shaped by a logical development of accepted statements but by the fuller

interpretation of the fundamental facts of the Creed in the light of fuller knowledge. Thus as long as experience is incomplete there can be no finality in the definition of doctrine. Detailed formulæ which contain such terms as man, the world and GOD are essentially provisional and transitory, for the content of the terms is not fixed. But the facts of our Creed are still with us. In these Christ Himself is 'openly set forth,' the Light and the Life of the world. They unite the seen and the unseen. They cover all life and require all life for their full understanding. Each fresh experience, each clearer vision of what man is and what life is, discloses something more of their message to us. We must not cease to interrogate them with resolute and expectant patience. Through them the Spirit sent in Christ's Name addresses us in the language of our time, and will continue to address those who come after us while time lasts. The sum of creation and the history of man interpreted by Him will teach us ever more of the Creator and Ruler of the universe.

Conscious of our weakness, of inadequate thought and study, we shall speak at all times with reverence and reserve. Yet the Truth does move because it lives. Even in this generation the meaning of the Incarnation has been enlarged;

and we cannot doubt that '*the mystery*—the reve-'lation—of GOD, *even Christ, in Whom are all the* '*treasures of wisdom and knowledge hidden*' will grow more luminous in the course of ages as fresh regions of being are explored. As long as human knowledge grows it cannot be affirmed that the last word of the Spirit has been spoken. As long as men are able to gain further insight into themselves or into the world, the age of Revelation is not closed. The Paraclete will still continue to take of the things of Christ and to shew them to believers. In the presence of this widening of spiritual thought no authority can release men from the obligation of testing their opinions. The noble responsibility of freedom is laid upon each generation; and however urgently we may desire deliverance from the stern discipline of effort and doubt there is nothing in experience which justifies us in expecting it. Being such as we are we can never have any right to lay down presuppositions as to the way in which GOD must act. Our duty is with the humblest patience to look at things as they are and to learn in this region and that what are in fact the ways of GOD. No warning is more terrible than that which is included in the Lord's condemnation of the men devout, sincere, laborious, who said 'We 'see' (John ix. 41).

But each age in order to apprehend rightly the new lessons which are brought to it, must guard its inheritance though it may see it transfigured, even as the Old Testament filled with a deeper meaning has passed into the treasury of the Christian Church. We cannot in any case start afresh. That which is offered to us comes through the truths which we have. But, as I have said, the determination of doctrine is a complex process of growth and not a simple logical deduction. The Christian Society has a life of its own, and we may dare to say that its thoughts are widened by the indwelling Spirit. Nothing indeed is more remarkable in ecclesiastical history than the silent action of the Christian Society on the contents of the Creed and the standard of doctrine. Of the formation of the primitive Creed we can only say that it grew. No Œcumenic Council discussed and determined the contents of the Apostles' Creed or of the Bible. Both were fixed by common usage, that is by the Christian consciousness. The Christian Society, guided by the Holy Spirit, seized the representative facts in the life of Christ, and through them presented Christ Himself as the sum of the Gospel; and in the same way it fixed the primitive Canon. Even when the Council of Nicæa had introduced after keen debate into a current Creed, phrases which were

held to be required in order to guard the true divinity of the Lord, one of them for which Athanasius had strenuously contended was omitted by popular consent in the liturgical representation of the Creed of Nicæa.

Each age has its own work and it has also its own dangers. So it was in the 5th and 6th centuries, in the 12th and 13th, in the 16th and 17th. So it is now, and first among the disturbing influences by which we are perplexed we must place the divisions of Christendom. These hinder our work at home and abroad. Grave divisions among Christians have existed from the Apostolic age downwards; but now they have been embodied in separate societies. We cannot ignore the fact. We must take account of it in the sight of GOD and endeavour to determine its relation to our own belief and action. Is Catholicity determined by reference to the past alone? Can we call an opinion or a practice 'Catholic' when it is opposed to the deliberate convictions of multitudes of believers, not less fertile than we are in Christian works? In India, to take one example only, the non-Episcopal bodies, as far as a conclusion can be drawn from the latest statistics to which I am able to refer, do apparently twice as much for Missions as is done by our own Church and the Churches in communion with

it[1]. We cannot dissemble the facts. We cannot summarily dismiss them. Two things appear to be clear. We may not even appear to think lightly of the historic Episcopate which is supported by the practically unanimous judgment of nearly fifteen centuries, and has been amply justified by its results[2]. Nor again can we refuse to recognise the presence of Christ among those who shew the good fruits and love by which we are to know His disciples. We must reckon with their judgment in estimating the opinion of Christendom. And the English Church, which unites in itself the old and the new, is best able to meet the grave problems which are thus raised.

[1] The numbers of native Christians 'in India, Burmah 'and Ceylon' are given in the *Reports of Boards of Missions*, p. 164, as follows:

	Native Christians	Communicants
Church of England	211,967	58,206
All other Christian bodies (excluding Roman Catholics and Syrians)	459,318	165,735

These statistics are beset by many uncertainties. The same *Reports*, p. 157, give the following numbers for native Christians excluding Ceylon:

Church of England and Churches in communion	207,546
Non-episcopal Bodies	348,868

[2] Compare Dean Church, *The Place of the Episcopate in Christian History* (Pascal and other Sermons).

II.

THESE general reflections enable us to appreciate our own position and call. Each nation, as we have seen, no less than each man has characteristic endowments which are designed to be used for the welfare of the whole race. We do not claim for ourselves any preeminence. We acknowledge with gratitude and hope the powers which are entrusted to other peoples. We know how much the common good depends upon the fulfilment of their offices. We neither envy them nor imitate them. Our desire is to be faithful to our own call, and to render with completest devotion our peculiar service to Christendom and to humanity.

Our island home has profoundly affected our history and our character. It has fostered a spirit of independence in our people and guarded the continuity of our national development. With us State and Church have from the first grown side by side. Each has acted on the other. The State has guarded its highest prerogatives as

having a divine life: the Church has entered into the fulness of civil duties. The Church has been all along and still is the spiritual organ of the nation. In the Great Charter of English liberties 'the Church of England' (*Ecclesia Anglicana*) holds the foremost place. The fact that England lay outside the limits of the Holy Roman Empire has preserved for us the thought which underlay the imperial system. That which was obscured elsewhere by the fall of the Empire and the usurpation of the popes has survived amongst us. The spiritual and temporal powers work together to present naturally to every citizen the noblest ideal of life. In every great crisis of national fortune, in the ordinary routine of national business, we are reminded of the force of sacred obligations and of the resources of divine help. Nor is it without deep significance that the Sovereign, in whom the Nation is embodied, receives in Coronation a religious character and is 'consecrated' by a solemn anointing to the kingly office[1]. No doubt this great idea has often been obscured, set aside, compromised; but it belongs to our Constitution: it is tacitly recognised as essential to the complete-

[1] See Dr Wickham Legg, *The Coronation of the Queen*, pp. 21 ff. The Bishop of Bristol, *The Election of Bishops*, pp. 27 f.

ness of our national life and in the stress of our immediate perils it deserves to be remembered.

The intimate intercourse of the spiritual and temporal powers in England has at once guarded the freedom of Churchmen and increased their responsibility. It has checked the inclination of theological students to multiply definitions of dogma, which even when correct tend to mar the simplicity and breadth of that with which they deal. It has enforced on all believers the necessity of being ready to 'give answer' to everyone that 'asketh a reason' of their hope.

In this respect the English Reformation differed essentially from the typical Reformations on the Continent. It was a Reformation and not a reconstruction. It made no attempt to do away with the past. It aimed at removing corruptions in practice and teaching from the National Church which were alien from the primitive and Scriptural standard. It shewed the greatest respect to antiquity, but its final appeal was to Scripture. It accepted no formulary in itself as of absolute authority. The Creeds are 'to be received and 'believed, for they may be proved by most certain 'warrants of Holy Scripture.' 'Holy Scripture 'containeth all things necessary to salvation: so 'that whatsoever is not read therein, nor may be 'proved thereby, is not to be required of any man,

'that it should be believed as an article of the Faith, 'or be thought requisite or necessary to salvation.' Even 'things ordained by [General Councils] as 'necessary to salvation have neither strength nor 'authority, unless it may be declared that they 'be taken out of Holy Scripture.' And so Bishops and Priests are required to promise before they are admitted to their offices that they will 'teach nothing as required of necessity 'to eternal salvation, but that which [they] shall 'be persuaded may be concluded and proved by 'the [Scripture].'

We may well admit that our Reformers could not foresee all the consequences of the principle which they affirmed, but there can be no reasonable doubt that they would have accepted them when established. Nothing indeed is more remarkable in the Thirty-nine Articles than the self-restraint of those who framed them. After dealing with a question on which feeling was most strong at the time, they add, in order to guard their words from false deductions: 'Furthermore, 'we must receive GOD'S promises in such wise, as 'they be generally set forth to us in Holy Scrip-'ture; and, in our doings, that Will of GOD is to 'be followed, which we have expressly declared 'unto us in the Word of GOD' (Art. xvii).

Generally it may be said that the English

Reformation corresponds with the English character which is disinclined to seek the completeness of a theological system. It looks to finding truth through life rather than through logic, for truth is not of the intellect only. It is patient of hesitation, indefiniteness, even of superficial inconsistency, if only the root of the matter can be held firmly for the guidance of conduct; for spiritual subjects are too vast to furnish clear-cut premisses from which exhaustive conclusions can be drawn. So we naturally turn again and again to the historic elements of our Creed. These are of life; and unto life; and through life. As we learn more of the mysteries of life by devout study, the Spirit brings, as we have already seen, fresh light to them through which we can learn more of their import.

So far we have touched upon the general character of the English Church. If now we consider in the briefest possible outline its history since it asserted its independence, we shall see plainly the work which is prepared for this generation. For about a century the complementary or conflicting thoughts which found expression in our Reformation were fully developed, and struggled for supremacy with varying success: at last in the Reformation Settlement it was finally decided under what conditions the repre-

sentatives of each school of thought should find a place in the National Church. The Settlement was not a compromise but a frank acceptance of differences which were held to be compatible with Apostolic order and Catholic teaching. The action of the Church was for a long time afterwards hindered by political controversies, but before the close of the 17th century it had shewn its sense of its mission by the establishment of Societies for the Propagation of the Gospel at home and abroad. Not long afterwards the corporate action of the Church was suppressed; and the occasional sermons and the single Charge of Bishop Butler shew how low were the popular ideals of faith and worship at the middle of the next century. But forces were silently at work which revealed themselves in the Evangelical Revival within and outside the Church. Theology was brought from the schools into the market-place. Men learned to turn to GOD not as an abstraction, but as a living and speaking Lord. The Gospel was vindicated by personal experience. But to the last the movement was essentially individualistic and subjective. It kindled in unnumbered hearts a fresh sense of responsibility, and an ardent love of souls. It disciplined hosts of saintly men and women. It gave voice to confession, prayer, praise, thanksgiving in passionate

hymns. It did something to purify social habits and to awaken the national conscience. But it had no sympathy with the past. It failed to realise the thought of a Catholic society, a Body of Christ, living and learning through the ages.

So the Oxford movement endeavoured to supply what was wanting. Its leaders recognised and maintained the continuity of the English Church from the time of the Mission of Augustine. They reaffirmed in faith and practice the objective side of Christianity. They gave dignity to public worship, and definiteness to teaching on the Sacraments and the Ministry. They laid stress on authority and discipline. They grounded the powers of the Church on apostolic succession. In doctrine they were deeply influenced by mediæval, if not by Roman, forms of thought; and though at first they laid little stress on elaborate ritual, the study and careful reproduction of mediæval Churches necessarily led to a desire to restore the forms of service for which they were designed. Animated by the spirit of western tradition they set themselves to combat under the name of 'liberalism'[1] the spirit of a new age, and I cannot recal that they ever shewed active sympathy with

[1] Compare the propositions 'denounced and abjured,' *Apologia*, pp. 294 f.

efforts for social reform[1]. The evangelical leaders, speaking generally, were without learning: the Oxford leaders were rich in learning but deficient in the power of historical criticism. They distrusted it, and their most illustrious representative held that 'the tendency of the human reason '['considered actually and historically' 'in fallen 'man'] is towards a simple unbelief in matters of 'religion. No truth, however sacred, can stand 'against it in the long run; and hence it is that 'in the pagan world, when our Lord came, the last 'traces of the religious knowledge of former times 'were all but disappearing from those portions of 'the world in which the intellect had been active 'and had had a career[2].'

This being so, however great may have been the services to the English Church of these two complementary movements in deepening and enlarging its life, it is evident that neither is fitted by its inherent character to meet the questions which are forced upon the Church at the present time. We are called upon, as never before, to deal with the whole of being, the whole of life, in the Name of Christ: to apply all the available results and resources of investigation and study to the interpretation of the Faith: to

[1] The Essays in *Lux mundi* mark a new departure.

[2] *Apologia*, p. 243.

bring the corporate influence of the Faith to bear upon our social conditions: to claim 'all 'things' for their Creator: to claim from all churchmen co-operation in the administration of its affairs. And, in spite of the recrudescence from time to time of controversial bitterness, the general temper of the age is patient of the discussions which must prepare the way for this more comprehensive action of the Church. Under one aspect the ecclesiastical history of the last three centuries is the history of the growth of toleration. Little by little we have come to recognise that the cause of religious truth is best served by allowing outside the national Church perfect freedom in teaching and worship as long as public opinion is not outraged. A policy which, at the beginning of the period, was not more than the pious wish of a few thinkers has now been guarded by law; and this type of feeling towards those who are without, tends, on the whole, to affect the feelings of parties within the Church towards one another.

We are, I believe, as I have implied throughout, on the verge of a new age, on the eve, I will dare to say, of a coming of Christ. Nor is it difficult to define generally the character of the influences of which we have to take account. In the last sixty years three new forces have made

themselves felt in the region of Christian thought: Physical Science; Historical Criticism; Socialism, in the proper sense of the word, as opposed to Individualism. In the action of these forces then, we must find the Divine message to ourselves. We have seen that in the past the Spirit has revealed Himself to man and to society 'in many 'parts and in many fashions' through the characteristic circumstances of each age. Through the consideration of our circumstances, therefore, we must prepare ourselves for the work to which we are called answering to the larger knowledge which is placed within our reach. For we are called, as I have said, to deal with the whole of being and life as never before, and we are enabled to do so. The resources of the earth, material and moral, are now laid open to us: the history of the past is disclosed with increasing fulness: the obligations involved in the solidarity of mankind are everywhere felt.

We must face these new conditions of labour without prejudice and without reserve. We must use in our efforts every power of sense, of intellect, of spiritual apprehension with which we have been endowed. The difficulties which we shall have to meet will furnish, we may well believe, the discipline which we need, and we may reasonably hope that in the end they will yield us a blessing.

III.

If we now regard a little more closely the character of the three forces which I have mentioned we shall see that there is already good reason for such a hope as I have expressed.

1. It would be difficult to overrate the debt which Theology owes to Physical Science. Two generations ago the conflict between them was a commonplace of controversy. Now that both are better understood it is felt that a conflict between them is impossible. They move in different planes and to different ends. It is no longer supposed that Physical Science explains the processes which it describes; or deals exhaustively with the sum of human experience; or has the unique prerogative of proceeding on its course without assumptions. It sets before us with ever-increasing exactness the nature and succession of material phenomena: it reduces them more and more nearly to their lowest terms under the form of mechanical action: it deals not with the whole of concrete facts but with abstractions

which they suggest: it does not attempt to solve one riddle of creation: it passes by a splendid venture of faith to the future from that which it observes in the present, and assumes that the forces which act now will continue to act indefinitely in the same way without diminution or addition, and proclaims the uniformity of Nature. So far it determines the conditions under which moral and spiritual forces will manifest themselves on earth, and at the same time makes clear how they can act most effectively, but it has no power over and no connexion with those forces themselves. Its clearly defined success makes its incompleteness more keenly felt. It cannot meet or silence the questions Whence? Why? Whither? For the answers to these we must look elsewhere; and we find that the sense of the essential distinction of good and evil and the sense of the being of GOD, through which such answers come as we are capable of receiving, lie in human consciousness just in the same way as the sense of the uniformity of Nature, and like that are developed and confirmed by experience.

But not to dwell further on these points I desire chiefly to emphasise the lessons which Theology has learnt from Physical Science. Physical Science has presented with impressive force the unity of creation. It has forced us to

recognise that phenomena do not contain their explanation in themselves, and that there is behind phenomena a power which is, according to our ways of speaking, intelligent. It has taught us much of the method in which this power, even GOD, fulfils His purpose. It has disclosed to us in vast sequences the immeasurable patience of His working: the stability and the sternness of law which is His will: the certainty of retribution. It has made clear to us our inevitable dependence one on another and on all the past, in one part of our being, and by doing this has laid the foundation of fellowship. It has in a word defined the claims and office of the intellect as one element in our nature which is able to increase our knowledge of GOD through His works. And for my own part I must confess that Physical Science appears to be the most magnificent illustration of that Faith which the writer of the Epistle to the Hebrews sets before us as '*the 'assurance of things hoped for, the test of things 'not seen'* (Hebr. xi. 1).

In this connexion too it is worthy of notice that conceptions of the physical world have from the first affected Christian theology. The sense of the relation of all things to Christ, as 'created through Him' and 'consisting in Him,' revealed to St Paul the universality of the Gospel.

Such a relation to Christ in 'creation and preserv-'ation' involved, he felt, the extension to all things in due measure of the redemption and consummation which He wrought. The Gospel could not be for one people only: it was for men as men; and not even for men only but for the whole creation, partner in the results of man's fall and also of his restoration.

Nor does the uniformity of Nature with which Science deals in any way exclude interruptions of this uniformity by the action of new forces. While the normal forces produce their full effect and are in no sense suspended, the total result may be modified in a particular case if in any way another force is called into action. Of such action the introduction of life into the physical order is a signal example. It cannot be explained by pre-existing forces in that order which continue to work as before. So too experience attests the action of spiritual power upon life through the human will; and this principle seems to be affirmed in its highest form by the words of the Lord in which He vindicates the working of a sign on the Sabbath: '*My Father worketh even 'until now and I work*' (John v. 17). The action of the Father in Nature, continued uninterruptedly even through the day of rest, is not set aside but supplemented by the redemptive action

of the Son: both forms of action are in different ways manifestations of Divine love.

2. Physical Science places vividly before us the solemn and majestic background of Revelation. Historical Criticism brings the records of Revelation into contact with human life. As long as the Bible was supposed to be wholly removed from the general mass of literature and exempt from the action of the natural forces which affect the composition and transmission of other books, it lost more than half its power over the souls of men.

To compare carefully the first chapters of Genesis with the corresponding narratives in the Babylonian tradition is to gain a lesson in the methods of Divine teaching. If we are able to place a prophecy in connexion with the circumstances under which it was delivered we gain a fresh insight into the moral character of national conduct. If we allow the Epistles to bring home to us the significant traits of personal feeling and experience which they contain, we gain a view of the apostolic Church which brings encouragement in our own trials. So too we can, I believe, trace in the Gospels signs of their growth under the manifold influences of apostolic preaching. Above all perhaps the Psalter gains most in power when we realise that it contains

the words of many men in many ages who realised each for himself under most different conditions, the master-truths of the glory, the faithfulness, the mercy, the love, the righteousness, the sovereignty of GOD, the Lord of Israel and the King of the whole earth. What would be the difference if we continued to think with not a few older teachers that David composed *By the waters of Babylon* in some prophetic trance instead of hearing in it the real voice of men who had felt the bitterness of exile not without accents of human passion?

Historical Criticism in a word, brings to us through the Bible messages from living men like ourselves among whom GOD is shewn to be working: it enables us to feel that He is working also in the chequered events of human life all the days and now among us: it dissipates the paralysing illusion that in some distant period of prophets or apostles there was once a golden age utterly unlike the times on which we have fallen: it makes it possible for us to believe that even through us, as we are faithful, the Divine counsel is carried forward to its issue.

And more than this: it encourages us to place the writings of the Old Covenant side by side with the sacred writings of other pre-Christian religions: and also the writings of the New

Covenant side by side with the Christian writings which followed after them; and learn not by theory but by personal experience what inspiration is. Here at least I can speak from personal knowledge. During half a century I have studied the books of the New Testament with patient care and with perfect frankness. I have learnt more, I believe, through scholars from whom I differ on fundamental principles than through those whose conclusions I share. And I can say without reserve that each fresh effort and each fresh difficulty has laid open, and lays open still, something hitherto unnoticed which adds to the completeness of the apostolic records. The light comes perhaps from unexpected quarters and it reveals something which I had not anticipated; but the result is that I gladly accept the saying of Origen that 'there is not one jot or one tittle 'written in Scripture which does not work its 'own work for those who know how to use its 'exact force.'

3. The third new force which deeply affects the Church of the present day I have spoken of as Socialism, under which term I include all the obligations which are seen to follow from the sense of the solidarity of mankind, from the application, that is, of the Incarnation to life. There can be no question of the urgency of the

problems which are thus raised. The ethical teaching of Christianity does not yet correspond with the Faith; and it is felt as never before that the test of religion is its effect upon life, upon thought, feeling, conduct. The demand is made of us which when it was first made was speedily followed by the foundation of the Society of St Vincent de Paul, 'Shew us your works.' The demand is just; and the main lessons of science and criticism which I have indicated prepare us to meet it. They bring hope to us in the delays and disappointments by which our labours must be beset, by disclosing something of the infinite patience of GOD and of the love with which He enables men who through weakness and failures look to Him, to advance the accomplishment of His counsel.

Social work is indeed of the essence of the Gospel. Man as man stands in necessary relations to his fellow-men and to GOD: and for the believer these relations become springs of blessing. The recognition 'of two and two only absolute and 'luminously self-evident beings, self and the Crea-'tor' is an inadequate foundation for Christian thought and life. We must, if we are to think and act rightly, as men, take account of the world which enters into our being and our conduct. GOD fulfils on earth His counsel for men through men; and no man can do his part in isolation.

The work of each is influenced by the work of all. The Christian order cannot be established except by Christian men; and it is the work of the Church, the organ of the Holy Spirit, to win, to train, to inspire, to unite them. To this end we need some ideal of the Christian life as a rule for our labours. The old rules expressed in the letter have passed away; and as yet nothing has taken their place. Such an ideal we have, as I hope to shew, in the realisation of fellowship with the Father in Christ. The free, personal application of this truth to the questions before us will hasten the end for which we all are earnestly looking. But the end must be pursued corporately and not only individually. The idea of the Church is a creation of the Gospel. It springs from the revelation of the true nature of man in Christ. The Church necessarily deals with the whole of man; but the Church does not press social reform as a primary and independent aim. Such reform is part of the consecration of man and men. From first to last the spiritual is the motive and the strength of every Christian endeavour.

The want of this ennobling inspiration of faith is felt in whichever direction we look. Our standards, our aims, our ideals are for the most part material. This is true of personal life, of municipal life, of political life. Not to enter into

details, let any one call before him the current conceptions of education, manhood, labour, property, home, and consider how far they rest upon the sovereign truth of fellowship with the Father in Christ, or are consistent with it. Municipal enterprise and local self-government have indeed done something to foster a generous spirit in representative citizens, but as yet there is no effective public opinion amongst us able to correct evils and abuses which every one privately condemns. And how far are we yet from feeling, and acting upon the conviction, that in the Divine order of the world nations are members of the race charged severally with the fulfilment of some service for the common good directly or indirectly: a principle which is true not only of great nations which call out our admiration by the memories of noble achievements and the administration of splendid gifts, but also of feeble peoples who fill us with anxiety and compassion. For in every human relation the weaker who claims the tender and wise consideration of the stronger is a benefactor. Children and childly races while they are disciplined by thoughtful care themselves educate their rulers by calling into exercise their noblest powers.

Now on all these regions of life the Incarnation, the master-truth of the Gospel, pours a

flood of light, as I have before sought to shew, and assures us that fellowship with the Father is by GOD's will our birthright. We do not indeed think highly enough of life. Our individual lives fall immeasurably below that which is justly demanded of us. 'We are greater than we know.' And that on which I desire to lay stress is not that our actions are in fact marred by innumerable faults, the natural results of human sin and infirmity, but that we do not seriously set before ourselves the ideal which answers to the purpose of our creation. And yet this ideal has been presented to us in a form which we are able to apprehend and which satisfies our needs. In Christ we contemplate the ideal and the head of humanity; and the virtue of His life and death and resurrection is available for every one. For Christ took to Himself not a single human life but human nature[1].

[1] The vital significance of this fact is strangely overlooked in much that is written on the Incarnation. The view to which I refer may, I think, be fairly represented by the words in which a distinguished scholar gave, as he supposed, more than fifty years ago 'a faithful translation of [the creeds and articles of 'the Church of England] on the subject of the Incar-'nation, into terms less scholastic and more popular': 'Love necessarily seeks an intercourse with those 'towards whom it is directed; and therefore, in 'infinite condescension to our weakness, our Father 'in heaven was pleased to infuse the Divine Logos,

Christ is not one man out of the innumerable multitude of men, but man in whom every man can find in union with the Divine nature that

'His own communicative energy, into one of the 'children of Adam, and through him, to impart to 'us the loftiest thoughts and the holiest aspirations 'of which our humanity is susceptible.' Here there is no gospel: no true personal union of God with man: no provision for the vital union of the believer with Christ: no gathering up of redeemed humanity into a living whole. The Lord is simply one prophet more, greater indeed and more fully inspired, but as one of the prophets. Against such teaching the Christian Church has always held that (1) Christ was conceived without a human father; and that (2) He took human nature of the substance of His Mother, subject to weakness, pain, temptation, yet without sin.

Thus His divine personality was unchanged. He was not an individual, though truly man: not one of the multitude, but man, in Whom humanity, so to speak, found corporate personality (Gal. iii. 28, *πάντες ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ*).

Under the conditions of fallen humanity He fulfilled man's destiny by accomplishing the will of God in perfect obedience, which avails for all whose nature He has taken to Himself (Hebr. x. 5—10; comp. ch. ii. 9—11).

If He were only an individual man, He could not gather all men into Himself: the phrase 'in Christ,' which is the soul of the teaching of St Paul, the historic expression of justification by faith, would have no meaning.

If He were not true man our individual connexion with Him could not be real.

which corresponds with his own limited personality. In Christ the believer can live, and so only truly live, and Christ can live in him, for He became incarnate not to make men His brethren, but because they were His brethren (Hebr. ii. 14—17).

IV.

THE action of the three special forces which I have noticed, the force of Physical Science, the force of Historical Criticism, the force of Socialism, carries us on to the consideration of more comprehensive questions. We find ourselves constrained, as I have already said, by the pressure of our circumstances to take account of 'the whole': the whole of nature, the whole of life, the whole of humanity; and the message of the Incarnation, man's fellowship with the Father in Christ, enables us to fulfil our call.

1. We have to take account of 'the whole,' of the unseen and the seen. The unseen must in any case form a large and increasing part of the life of all of us. As years go on, our most intimate friends are, to a great extent, those who have passed from sight. We are moved habitually by thoughts of the dead whom we have loved, or neglected, or injured. Scripture recognises the reality of the connexion, but in no way defines it. Indeed it may be said truly that one

of the most striking features in the Bible is the reserve which it guards as to the conditions of existence in the spiritual order. This silence of prophets and apostles stands in strange contrast with the licence of human fancy in dealing with the other world. The imagery of the Apocalypse excludes a literal interpretation. But in spite of this necessary reticence on subjects which we have no power to apprehend, we have in the revelation of the Risen Lord the assurance of that which we need to know. In Him we see, through two complementary series of manifestations which are eloquent signs, that nothing is lost which belongs to the essence of our personal nature while the limitations of our present mode of being are removed. And more than this: 'In Him,' to quote words which I have used elsewhere, 'we 'are in fellowship with the dead in Christ. 'Whatever ministry we are allowed to offer [here] 'to the least member of His Body in prayer or 'service reaches to them; and though the veil is 'not lifted from the unseen world, we may believe 'that whatever ministry they render [there] 'reaches to us also in blessing through the unity 'of the one life.' In this consciousness we can rest. Union with Christ is not conditioned by time. We also can contribute now towards the fulness of life in Him according to our powers

without seeking to define that which transcends them.

So too the records of the Lord's earthly life tell us all that it concerns us to know of angelic ministrations, in joy, in temptation, in sorrow It is enough for us to learn that we are not placed in a spiritual solitude. *We are come* already *unto mount Zion and unto the city of the living* GOD, *the heavenly Jerusalem, and to innumerable hosts of angels.* We are allowed to feel the manifold glories of those with whom we are joined; but at the same time we are warned not to endeavour at our own pleasure to seek the aid of beings who are sent forth, not in answer to human prayers but by GOD'S appointment to do service to His children (Heb. i. 14).

2. Again: the fact that 'the Word became 'flesh,' places Christ's work of redemption and consummation in connexion, as we have already seen, with all Nature. We are beginning to learn how closely man is united on one side with the 'material' Creation of which he is the representative and crown. This truth underlies the Scriptural view of the beginning and of the end of things. The first sign wrought by the Apostles was interpreted to point to those 'times of the 'restoration of all things' of which the prophets had spoken. 'In the Apocalypse the restoration

'of man and the restoration of nature are placed 'side by side.' 'Four living creatures,' the representatives of animate creation, join with 'Four 'and twenty elders' in rendering adoration to 'Him that sitteth on the throne'; and when the angels sing of the triumphant redemption and of 'the Lamb that hath been slain,' 'every 'created thing which is in the heaven and on the 'earth, and under the earth, and on the sea, 'and all things that are in them,' join in the 'ascription of blessing to Him; "and the four 'living creatures said Amen; and the elders fell 'down and worshipped." The triple homage 'of the universe is complete and harmonious'; and the purpose of the Father 'to sum up all 'things in Christ,' 'to reconcile all things unto 'Himself, having made peace, through the blood 'of His cross' is consummated. Meanwhile the Christian watches the conflicts and losses in nature with the tenderest solicitude and hope: they are for him the travail-pains of a new order (Rom. viii. 19—23)[1].

3. So the Christian faith connects us with all Nature; and it reaches also to all life. This thought of fellowship with the Father in Christ, which places us in a living connexion with all that is, gives a new dignity and meaning to

[1] Compare *The Gospel of Life*, pp. 204 ff.

all that we think and say and do. It places, as it were, 'as unto the Lord' over our meditations, our labours, our amusements. Each day as it passes is not only a fragment of a temporal life, but also an element in an eternal life which is beyond time. At each moment we can lift up the eyes of our heart to our Father and in the light of His countenance find a fresh vision of truth and duty. All our occupations are hallowed by the consciousness of a Divine intercourse.

4. And, once more, this fellowship is potentially for all men. It is not a special gift for the cloister or for religious circles. It is no less for *the common people who heard Christ gladly,* in the stress of their common work. It is a message of life to living men given in the words of our historic Creed, intelligible to all and to be verified by experience: a message, as I have already said, of life, unto life and through life.

This message of fellowship with the Father in Christ is, I believe, our message. It answers to our circumstances; it points towards the solution of the difficulties which press most heavily upon us; it gains commanding power from the currents of modern thought. But we have not yet risen to the simplicity and grandeur of this Gospel which is committed to us. We do not

habitually claim and use the privilege of open, frank, glad, cooperation with a living Spirit. The mediæval conceptions of doctrine, of life, of saintliness still dominate us. Some lose the vision of Christ Himself in the minute details of His outward environment, and some in the subtleties of precarious speculations on His Person. A vague sense of the uncertainty of the foundations of religious truth brings to many a tendency to take refuge in outward observances partly from hopelessness, and partly from indolence. Temptations to Pharisaism are always with us; but the words ever ring in our ears, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven.* And there are few facts in religious history more tragic than that men sincere, laborious, devout, eager at all cost to propagate their faith and ready to die for it, received the sternest and most unqualified condemnation of the Lord.

Yet it cannot be otherwise. It is not the observance of legal ordinances but fellowship with the Father in Christ which brings life. Works in themselves have no moral value: this lies in their inspiring motive. Two men may do the same thing, and in the doing of it may be separated by an infinite difference. It is one thing to seek

to obtain the favour of GOD by a calculated sacrifice, and quite another thing to offer all to Him without thought of self. The obedience of fear has no spiritual affinity with the obedience of love, nor does experience shew that the one leads to the other. The fear of the Lord which is the beginning of wisdom is not the terror inspired by expected punishment but the glad submission of devout reverence; and the experience of every day teaches us how little what we call results have to do with the perfection of service.

The many influences such as I have indicated which tend to weaken the sense of the unseen life amongst us are strengthened, as I have already noticed, by the prevailing spirit of materialism. Education is coming to be regarded as a provision for the acquisition of material riches. Literature is to a great extent occupied with the realistic treatment of the outside of things. Art on all sides descends to minister to the growing passion for excitement or to provide accessories of luxury, 'garniture and household-stuff' for the wealthy. Even worship is in danger of being emptied of its secret power through the distraction of an outward display which engrosses the attention of the worshipper. The new Renaissance is not less perilous than the old.

All this is quite clear, yet we do not take the lesson into life. We conform in conduct to a conventional standard, but there is a growing forgetfulness of GOD amongst us. As a necessary consequence we want spiritual insight and spiritual power both socially and individually. Our efforts fail in effect because they are not sustained by a general conviction. There is little open confession of *Jesus Christ come in the flesh*—every word tells—and therefore traditional words have little force. Perhaps the fault lies with us who are set to proclaim the Gospel. We do not ask enough. We do not love our brother as ourselves and ask from him what we are ready to give. We must first give ourselves without reserve, and then claim others. No least one is superfluous. Each life is needed for the completion of the Body of Christ: each is distinct, and all its circumstances are such as to minister to the development of its 'individual difference.'

We hesitate and shrink; and yet the age is, I believe, capable of answering to a great call, of receiving a great impulse, of welcoming a great work. It is characteristically an age of association. There are on all sides combinations for political and social and industrial objects in which personal claims are set aside. In this sense we are growing familiar with sacrifice. And already,

in spite of the pressure of materialism, there are noble stirrings of national feeling. The Church is proving her vigour by an unparalleled outburst of missionary zeal. The State is realising its world-wide responsibilities through the spontaneous recognition at home and abroad of imperial obligations. There is a frank acknowledgement, such as never was before, of remediable evils amongst us and a generous readiness to meet them when they are laid open.

The message of Fellowship with the Father in Christ which we have to proclaim deepens and disciplines those natural promptings of the sense of a larger life. The message has been in one form or other the inspiration of all great religious movements. And it comes to us now in a more intelligible shape than hitherto, enforced by fresh teachings of nature and history. We can in some degree understand how all that is spread before us, all that we rightly strive to do, in spite of the effects of man's self-assertion, answers in essence to the will of GOD: how all creation in time answers to that which is beyond time (as we speak) in the Divine mind (Rev. iv. 11, R.V.): how all the 'good works in which we walk' were 'afore prepared by GOD' (Eph. ii. 10); how it is for us simply to take to ourselves the lessons of Christ's creative love still visible in the world,

and to gather the fruits of the redemption which He has wrought by His Life and Death and Resurrection. The paradox of the Gospel that we are forgiven when we believe that we are forgiven justifies itself: we are bidden to take to ourselves by faith that which GOD has already done. Faith does not bring to us a new relation to GOD but appropriates a relation established before the foundation of the world.

V.

Fellowship with the Father in Christ is, in other words, the participation in a Divine, eternal life, the foundation and the fulfilment of our present life. It was this which Christ came to give, not primarily knowledge as confined to the intellect (1 John ii. 3, 4), but together with redemption 'the life which is truly life.'

I came, the Lord said, *that* [men] *may have life.* The life of the One Son is by His earthly life and Passion made, according to God's primal will, the life of the many sons. By this life they are brought into harmony with themselves, with their fellow-men, with nature as God made it. The new life corresponds with the new birth. Both are alike natural and supernatural: natural, so far as they answer to the destiny of man according to the idea of creation, when God made man *in His image, after* (that is, 'to gain') *His likeness*; and supernatural, so far as man's self-will made a new manifestation of redeeming love necessary that his destiny might be fulfilled.

God gave unto us eternal life, and this life is in His Son. The gift is not absolute but dependent on union with Christ. *He that hath the Son hath the life; and he that hath not the Son of God hath not the life.*

We must then set forth afresh this sovereign truth of fellowship with the Father in Christ if we are to offer a Gospel which uses and satisfies the aspirations of our age. Each word is of critical importance. Up to the time of the Advent God had been continuously more and more withdrawn from His people. At last 'there was no prophet more.' Then Christ came in His Father's—the Father's—Name and restored the fulness of intercourse between God and man. *He that hath seen Me,* He said, *hath seen the Father;* and when His earthly work was done: *I ascend to my Father and your Father, and my God and your God.* In Christ then men are enabled to know God as Father, yet not absolutely, but under the conditions of human life. In Christ they have fellowship with the Father and make their own the words of St John: *our fellowship is with the Father and with His Son Jesus Christ* (1 John i. 3), whereby the keeping of God's commandments becomes a service of love. Still we must not let our thoughts rest on the ascended Christ. We must look beyond Him, if we may so speak,

to the Father Whom He reveals. Through the Incarnation we have the fellowship of sons with Him of Whom lawgiver and prophet and psalmist spoke. This fellowship under the limitations of earth is the preparation for fuller fellowship in heaven. But I repeat, we must not rest in thoughts of the Son in Whom it is realised: we must seek to use it in life as those who *through Him have access in one Spirit unto the Father*. But at the present time the right of access to the Father holds a small place in religion and there is great need that we should meditate on this awe-inspiring privilege. On all sides we find a growing tendency in popular forms of worship, which is dominant in modern hymns addressed to 'Jesus,' to put, as it were, into the background the glory and the love of the Father, and so to weaken our sense of the unity, the spirituality, the majesty of GOD, though the regular use of the Old Testament and specially of the Psalter ought to guard us against this serious danger. The tendency springs from a natural sentiment which has elsewhere found expression in Mariolatry, and is more attractive because it corresponds with the temper of the time which strives to give a material shape to its loftiest thoughts. We shall indeed guard most jealously the true divinity of the Son, and offer to Him,

our Creator and Redeemer, in humblest adoration, prayers and praises and thanksgivings, but in all we shall follow the rule of Holy Scripture and not forget the love of the Father, the fountain of Godhead, Who is habitually spoken of in the New Testament absolutely as GOD in immediate connexion with Christ, the Father, Who sent His Son to be the propitiation for our sins.

Man as we have seen at his creation was made for intercourse with GOD; and in the fulness of the truth of the fellowship of men with the Father in Christ we see the completeness of that intercourse confirmed to us. But while it is true that in Christ GOD is Father of all men, yet men on their part must claim the privilege of sonship before they can enjoy it. He gives the assurance but requires our action. Sonship is real on the Divine side; but it must be realised by men in the life of sons. The Incarnation, I repeat, discloses to us that it was for this men were made. This then is ultimately the great truth which is now brought before us by the currents of experience, for the acceptance of faith. We are carried beyond the Fall and its consequences to the Creation in plan and act as it has been made known to us. And the fulness of time has come in which it can be received. The lessons of the Passion and of the Resur-

rection have to a large extent entered into the common thought of the world: the lesson of the Incarnation, as shewing the primal purpose of GOD, has yet to be mastered. We have to learn that the counsel of GOD and not the sin of man is the foundation of theology and of life. And it is clear that nothing is taken from the glory of the Atonement by the fact that it depended, as we speak, on an antecedent purpose of GOD. If, as was the case, the fulfilment of man's destiny according to the will of GOD involved the necessity of his redemption also by the blood of Christ, we recognise in adoration fresh wonders of Divine love.

The fellowship of men with the Father in His Son is, to sum up all, life, the life that is truly life, the life which Christ came to give and to communicate, the life which brings all who have it into fellowship one with another in time and beyond time, the life which makes knowledge, thought, art, contributory to the ministries of love, the life which places all we are and do in the presence of GOD Who is light and fire, the life for which we crave when we are perplexed and saddened by the failure of all earthly achievements, in themselves, to satisfy our desires. This life the facts of our historic Creed place in connexion with what has been revealed to us of

GOD, Father, Son, and Holy Spirit. Of this life the Sacraments of the Gospel are by Divine institution, through the immediate working of Christ, the outward beginning and support.

The thought of such a life appeals, I believe, to the masses of men. They are so constituted as to respond to great truths, and to the claims which great truths make upon them. The movements which have changed the world have drawn their forces from 'the poor.' Perhaps it will be so now. In any case the only question which we have to ask when the vision of a great enterprise rises before us is, Is it the will of GOD? What is required of us is that we should yield ourselves gladly to be borne forward by the divine current which moves about us (Hebr. vi. 1, φερώμεθα).

This movement is for us the action of GOD'S Spirit not in regard to us only but to all who are united in one faith. For the life of which we speak is not an isolated life. The life which is fellowship with the Father in the Son is the common life of all the sons of the Church, the Body of Christ, 'the blessed company of all faithful people.' In this Body the noblest exercise and the completest results of every human power must find their home. In this the most perfect development of the individual is combined with the social completeness of the whole. Obedience to GOD

is found to be perfect freedom. We have learnt the truth in part through manifold sufferings; and so little by little through delays and conflicts that divine unity of believers will be established which is the appointed conviction of the world (John xvii. 23).

Nor is there anything beyond the limits of reasonable hope in looking forward to this consummation. We do not disguise or dissemble the ignorance, the sinfulness, the infirmity of men; but for all there is a remedy. In Christ each man can find truth and forgiveness and strength. *He that Sanctifieth and they that are sanctified are all of One.* This then, I repeat, is our message to-day commensurate with all the needs of human being: Fellowship with the Father in Christ.

It seems to be that which the Spirit is shewing to us in many ways. It is in a peculiar sense the message of our Church. It answers, as I believe, to the half-articulate desires of our countrymen at the present time. It satisfies the loftiest aspirations which we can form. It claims the exercise of our natural powers and of 'the powers of the world to come.' It assures us of our moral freedom and liberates us from the tyranny of physical forces. It contains the key to social difficulties. It is the inspiration of Foreign Missions. It includes the two most powerful factors in human

progress, the sense of unity in creation and of union with GOD. It is able to combat materialism, and to shew sin in its true nature. It fulfils the destiny of man, and corresponds with the unspeakable cost by which the fulfilment was gained. It brings to us a sense of what salvation is now, and opens a vision of blessedness immeasurably greater in which it issues, animating, elevating, solemnising life in all its parts. It demands much in thought and deed, but to call out effort is as great a service to men as to satisfy a want; and experience seems to shew that we overcome evil not so much by direct assaults as by offering the good which overcomes its false attractions. In doing our part, we do not stand out as self-assertive champions of that which is our own, but as those who have welcomed a common good. We are bidden to be fellow-workers with GOD; and if we obey our call we may be sure that He will fulfil His purpose. For us the sense of incompleteness is a promise; and the purpose of GOD for men is greater than we can achieve or imagine. If we can realise what that purpose is, and concentrate our efforts on the unceasing endeavour to make the energy of a divine communion the test and the strength of all Christian action, the intellectual differences by which we are separated one from another will cease to perplex us.

It may be that to our eyes the end will still tarry, but it cannot fail. Meanwhile for us the vision of a glorious truth will bring joy in labour; and the consciousness of fellowship, fellowship with man and fellowship with GOD, established in Him in Whom all things were created and in Whom they consist, will bring invincible courage and power. And if I were to choose a motto for the coming age, I should say that its work and its hope lie in applying to every relation of life the truth which is now dawning upon us: *Ye all are one man in Christ Jesus.* In that unity lies the consecration of individuality to corporate service, the final harmony of the two lessons learnt separately in the past history of Christendom.

CHRISTIAN DOCTRINE:

THE METHOD AND SPIRIT OF STUDYING IT.

Cambridge, 1882.

Durham, 1891.

I.

THE object of those who come together in gatherings such as this is not, as I interpret their purpose, so much to receive direct instruction as to learn something as to the best lines of study, not to gain knowledge so much as to see how it may be gained most surely. I think therefore that I can do nothing better this evening than endeavour to summarise some of the lessons which I have found in a long life spent in the continuous effort to bring Christian Truth into the closest possible connexion with our whole thought and conduct. In doing this I shall necessarily speak from my own experience, while I try to state as briefly as I can what I hold Christian Doctrine to be, and by what method and in what spirit I believe that it can be studied most effectively.

1. What then is Christian Doctrine?

Christian Doctrine is, to speak briefly, the partial and progressive approximation towards the complete intellectual expression of the Truth manifested to men once for all in the Incarnation

That one Supreme Fact contains all Christian Doctrine; and all separate dogmas contribute towards the understanding of it. That fact is for us the final revelation of the Father, the final revelation of GOD in His relation to man and to the world. In that fact the three antitheses which underlie all human existence are seen to be reconciled, the antithesis of the seen and the unseen (the cosmical antithesis): the antithesis of the finite and the infinite (the metaphysical antithesis): the antithesis of man and GOD (the personal antithesis); and it does not appear that any other reconciliation would have been possible.

So the last recorded words of Christ's ministry are fulfilled: John xvi. 33. Comp. John i. 17 f.; xiv. 6; 1 John i. 1—3; v. 20.

2. Christian Doctrine, thus understood, is something widely different from a mere systematized collection of technical definitions which may be learnt and used with dangerous facility. It is nothing less than the completest possible representation, under given circumstances, of all life and all being in their eternal relations. It has, what I can only describe as, a vital unity. It represents a whole view—the whole view—of religious Truth, corresponding to a whole view—the whole view—of existence. It has points of contact with philosophy, with politics, with ethics.

It deals with the full range of human interests past, present, and future: with every problem of thought and conduct. It includes at any epoch all the experience of the past. It is heir to all the wealth of human labour. From age to age it is under one aspect a record of the progress of the soul, and under another aspect the record of the gradual realisation in society of the laws of the kingdom of GOD.

3. In this aspect Christianity is declared to be 'the Truth.' It is not a law: it is not a system of opinions. It is a revelation of life in fellowship with GOD in a living and present Lord.

Therefore Christ reveals Himself as 'the Truth.'

He is the message which He brings. His Person and His work, that is the Gospel, the Gospel of a perfect Life offered to GOD and received by GOD, in which our lives are included and with which our lives may be personally united. The thoughts by which other religions live are seen in Christianity as facts of human history.

4. Christianity is the Truth, but Christian Doctrine is, as I said, the partial and progressive approximation to the expression of it. The Truth has been once given to the Saints, but given in

facts. And Christian Doctrine in virtue of its essential character, as expressed in a perfect divine-human Person and Life, is indefinitely expansive. The study of it is the study under all its manifold forms of the answer which the historic Gospel offers to the enigmas of life, at this time as at all times. As more is known of the nature of man and of the world, more will necessarily be known of the significance of this revelation in life which offers the adequate basis for a final and absolute religion. Its central thought is the union of GOD with man, of the finite with the infinite. In this there is, under every imaginable change of circumstances, the spring of perfect peace, the effective promise of the complete harmony of man in himself, and of man with the seen and the unseen.

5. Christian Doctrine has, I say, points of contact with Philosophy, with Politics, with Ethics, but it is wider in its scope than any one of these. It deals with truth not simply in itself, but with truth for life—for life as directed to the seen and to the unseen—for action and for worship. 'I act, therefore I am,' and not 'I think, therefore I am,' is the fundamental fact for man.

The theologian therefore must take account of all the phenomena of life: he has to coordinate all knowledge; but at the same time he must

remember that we think and speak as men, and as growing men. The harmony of religious thought therefore will be a harmony of progress and not of rest.

6. Christian Doctrine, to gather up what has been said, is an interpretation of the facts of life in the light of the Incarnation, and of the Incarnation in the light of the facts of life. It deals with all being and all time; and therefore it is always gaining in clearness or breadth by each fresh access of knowledge. It is at the same time a human interpretation of the facts, and therefore it can never be final and absolute as the Revelation itself is. Whole regions of Christian thought, as we cannot but believe, are as yet unexplored. The dispensation of the Spirit, Who takes of the things of Christ and shews them to the Church will last till the consummation of the world (John xiv. 25; xvi. 12 f.; xvii. 3).

II.

1. From what has been seen of the nature of Christian Doctrine, it follows that the method of historical investigation can alone supply the true and harmonious understanding of the various elements which go to form its present sum. The experience of the past enables us to provide for

the work of the future[1]. Christianity, in a word, as I have shewn at length elsewhere, is historical in its antecedents, in its essence, in its realisation[2]. History, that is life in its highest manifestation for man, reveals the meaning of our Faith.

2. Christian Doctrine is, as we have seen, the interpretation of a Divine Life. Preparation was made for it by the long discipline of a chosen nation; and it has been slowly fashioned during continuous struggles in thought and action. Every detail has been wrought out in conflict and tested by the experience of men. Nor is it possible to do justice to any particular definition of a fragment of the Truth till it has been referred to the age in which it was fixed, till it has been placed, that is, in its due relation to the modes of thought by which its exact form was influenced, and viewed in connexion with the actual dangers which it was designed to meet.

[1] This truth is distinctly recognised in Scripture.

Mark i. 15, *πεπλήρωται ὁ καιρός*. The Gospel was proclaimed when 'all things were ready' (Matt. xxii. 4).

Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. The consummation of the Christian dispensation crowns not one season only but a series of seasons, each corresponding, so to speak, with a stage in the growth of the Divine idea.

Comp. Tit. i. 2 f.

Gal. iv. 4, *ὅτε ἦλθεν τὸ πλήρωμα τοῦ χρόνου*. The complement of time as we apprehend the Divine ordering of the world.

[2] *Gospel of Life*, c. ix.

In other words the apprehension and expression of Christian truth, so far as it is real, corresponds with the intellectual, moral, and spiritual growth of men. It answers to the harmony of their loftiest possible thoughts; and consequently it moves forwards to completer fulness as the thoughts of men themselves move. And there is a stirring lesson in this. The reflection which Irenæus makes[1] on the life of the Lord, as hallowing all the successive stages of man's life, has an application to generations as well as to believers. Christ meets each age and each believer according to their capacities and their wants.

3. This coordination of dogmatic definitions with the historical circumstances under which they were framed often becomes of critical importance from the fact that terms and modes of expression outlast the systems of thought out of which they arose. The technical language of scholasticism, for instance, which is still widely current in theological discussions is only to be understood rightly by reference to that type of the Aristotelian philosophy by which it was moulded. We use with little reflection such words as 'species' and 'form' and 'matter' and 'accidents,' forgetting that they ever carried with them precise

[1] *Adv. haer.* II. 22, 4.

conceptions more or less different from those which they now vaguely suggest. How few, to take the most signal example of all, who speak fluently of Transubstantiation ever pause to consider that the term is essentially bound up with a philosophical theory wholly foreign to our present modes of thought, so that it is practically impossible for anyone in the present day to hold the doctrine of Transubstantiation as it was held by the doctors at the Council of Lateran in the 13th century.

4. In this way the study of Christian Doctrine as moulded slowly through a continuous history will not be a simple reckoning up of treasures of truth permanently added to the stores of the Church in a complete and final shape. Much in the forms of dogma from age to age will be due to temporal influences, to imperfections of mental discipline, to the immediate exigences of particular crises which we cannot recall. It is so even in the growth of bodies. At various stages of their development certain organs fulfil their office and then collapse or fall off. But even these transitory parts have their lasting significance. They reveal something of the manifold life; and the student of Christian doctrine will of purpose neglect no form of expression however imperfect, in which men have endeavoured to render the

facts of the Gospel more intelligible in thought or more powerful as motives.

5. The student of Christian Doctrine will therefore, I repeat, strive from first to last (*a*) to realise the past phases of faith, which for the most part still find their representatives among us; (*b*) to seize the true lesson of each ancient controversy by a patient understanding of the conditions under which it was carried on; (*c*) to gain a balanced and harmonious perception of the whole body of Truth under the conditions of his own time; (*d*) to follow out this part or that into its minutest details without losing the sense of its proportionate relation to the other parts. His study will be historical, vital, patient, comprehensive, thorough.

Each of these five characteristics of our method of study has a powerful practical influence. Churches, races, nations, classes, do not all move with equal rapidity. So that thoughts and expressions and practices, which belong to an early stage of spiritual growth, to the childhood of the individual or of the society, may rightly find a place beside those which answer to a later growth. Again: differences of opinion which are finally brought to a logical form commonly indicate the existence of a fuller truth than that which finds expression in the

arguments on either side. Those who are withdrawn from the tumult of the discussion will therefore seek to apprehend this, and not simply acquiesce in the broad statements of the representatives of the party to which they belong. Our position again necessarily gives a dominant importance to particular questions. No generation can deal with the whole range of Christian Doctrine; and we need therefore to make constant and conscious efforts to regard the wide field of thought which we may not easily command from our own point of sight. At the same time we must do the work of our own place without reserve and with complete and unhesitating devotion.

The student who works on these lines will indeed not do more in any case than approach to the completion of his life-long work: but he will always be able to gain something towards its accomplishment as soon as he has distinctly felt the variety and the range of the questions with which he has to deal. And in order to give definiteness to his efforts he will take some one topic for careful and exact study, *e.g.* the Doctrine of the Human Nature of Christ, or of Original Sin, or of Holy Baptism; and endeavour, as he has opportunity, to trace out step by step how this has entered into the hopes and aspirations of men; how it

has affected or is capable of affecting the conduct of life; how it is fitted to contribute towards that restored harmony of being in Christ in which alone man can rest; how it is related to phenomena of human nature and history which independent observers have noticed. Holy Scripture will furnish him with the unchanging facts of Faith; and all experience will serve in due measure to interpret and illuminate them.

6. In the course of these inquiries, to whatever special subject they are directed, several important laws reveal themselves which illustrate the unity and the practical significance of the study.

(*a*) A characteristic opinion on one point will be seen to reappear in many unexpected ways through the whole system of doctrine to which it belongs. For example, the view which is taken of the state of Man before the Fall, though it seems at first sight to be only of remote theoretical interest, will be found to include many of the most profound differences between Roman and Lutheran Theology and between both and our own. And even if we are inclined to think that the whole speculation is not within the scope of our present powers or knowledge, it undoubtedly places contrasted views of the position and destiny of man in a clear and impressive light.

Or, to take an instance of another kind: the characteristic differences of Lutherans and Calvinists are well symbolized by their respective teaching on Holy Scripture. And few limited investigations are more instructive than that by which we trace how the original statements of Luther and Calvin were developed and applied by those who successively sought to formulate them.

7. (*b*) Again: it will be seen that there is a distinct order and progress in the succession of controversies. So it has been that the doctrines of the Catholicity of the Church, of the Holy Trinity, of the Divine Human Person of Christ, of Freewill and Grace, of the Atonement, of the Sacraments, of Justification, of Reason and Faith, have been discussed in succession as new conditions brought out new powers and new wants in the Christian Society. And yet more than this, even when a truth has been enunciated it is often neglected and remains latent for a time, waiting to be brought out from the treasury of the Church at some crisis which it is fitted to meet. Thus the doctrine which represents one whole side of Christian Truth, that is the conception of the Incarnation as independent of the Fall in its essence, though conditioned by the Fall in its circumstances, after being propounded by Rupert

of Deutz and discussed in the mediæval schools is now first assuming its proper place in the religious theory of creation.

8. (*c*) A careful consideration of the circumstances under which the distinctive advances were made in this growth of the human apprehension of the Truth reveals another important fact. These critical advances were not due to a continuous deductive construction of the original elements of the faith, but to the action of new powers upon them, characteristic of new races. The total powers of humanity are variously and unequally distributed among different peoples. Each peculiar faculty or endowment is fitted to contribute something to the understanding of that Gospel which does not belong exclusively to any one age or place or nation. It cannot then but come to pass that as successive families of men occupy the foremost place in Christian life they must bring into view some elements of the Faith which correspond with their peculiar modes of thought.

This general principle, we remember, found a peculiar application in the case of the preparatory discipline of Judaism. Egypt, Persia, Greece, each in turn aided both negatively and positively in the training of Israel; and the 'people' of GOD assimilated the spiritual lessons

which had been wrought out in the life of 'the nations' so far as they contributed to the fulness of the seasons in which Christ came.

There has been a progress of the same kind in the history of the Christian Church. The Church was indeed in its essence Catholic from the first. But no one can overlook or mistake the different offices which the several races have fulfilled in bringing out the fulness of the Faith. Syrian, Greek, African, Latin, Teuton, have each contributed to the better understanding of the whole Gospel. And the Church waits with confidence for new interpreters. In this light we can see the grandeur of hope which lies in our Missions to India and the East (Apoc. xxi. 24; Hagg. ii. 6 f.; Is. lx. 5).

9. (*d*) One other law may be mentioned which expresses the inmost character of Christian Doctrine. Christian Doctrine is under all circumstances an endeavour to confirm in man by accurate thought the feeling of a personal divine relationship. Whatever changes are made in the conception of the Truth, whatever progress is secured in its interpretation, all religious movement is due to a continuous striving after the assurance of a closer fellowship with God as made known in Christ. Let the controversies on the Sacraments and on Justification (for example) be

analysed, and it will appear that that which gave them their intensity was the conviction which was maintained on all sides that they involved the right sense of the conditions and pledges of the restored communion of man with his heavenly Father. The same thought in one shape or another underlies every doctrinal dispute; and as soon as this consideration is grasped, even the driest and most abstract speculations gain interest; even the most wayward teachings offer lessons of permanent value, because in their origin and in their acceptance they bear witness to the loftiest aspirations of our nature.

10. To sum up these last four paragraphs briefly: Christian Doctrine, when it is regarded in its historic realisation, is an organic whole: it is embodied in a growth which corresponds with the general movement of mankind: it receives fresh access of strength from the ministry of new races: it is the outward witness to the constant effort of men to bring the facts of the Gospel into connexion with their own personal existence.

And all this flows directly from the central Truth that Christian Doctrine is at any time the present intellectual appreciation of certain actual events. It is not based upon a mythology which must fade away in the fuller light. It is not bound up with a philosophy which

answers to a special stage in the progress of thought. It is an attempt to seize the meaning of occurrences which are part of the history of mankind. It gathers up in a word from age to age the sum of all the results obtained by a positive science which must live while the world lasts.

And surely if anything can make us feel the nobility of life, it must be that we can look with faint and wondering intelligence upon this divine spectacle of the determination of the Truth, in which no failures, no wilfulnesses of men can obliterate the signs and promises of a Presence of God, and mark how the meaning and the lessons of the Faith have been slowly brought out in the actual disciplining of the nations by a process which must go on unhastingly, unceasingly, to the end of time, so that Theology so far from being stationary, as has been said, is in its essence the most progressive of all Sciences, for it advances with the accumulated movement of all.

III.

1. In what spirit then shall we seek to do our part now in the endeavour to realise for our Faith its rightful sovereignty over the fulness of life? The spirit of our investigation is no less

important than the manner of it. For unless the student of Christian Doctrine is vividly conscious at all times of the difficulty, the mysteriousness, the inexhaustible fulness, the practical significance of the subject with which he deals, nothing but half truths and barren formulas can result from his labours, and these may soon become in his hands perilous instruments of a lifeless dogmatism. The true student therefore will spare no pains to ascertain the exact meaning of the language used by others and by himself: he will never forget the necessary imperfection which clings to every finite embodiment of that which is essentially infinite: he will examine conflicting opinions with the desire of reaching to those fragments of truth which have recommended them to their respective supporters: he will acknowledge thankfully that no one teacher and no one age has ever realised or can ever realise all that lies potentially within the facts of his Faith, all that is capable of being brought sooner or later within the sphere of human knowledge: he will know that no theological truth can have an intellectual value only but that every definition of doctrine includes in it practical corollaries which unite thought and action in a harmony which cannot be violated without grievous loss; he will aspire to make the clearer perception of

the details of doctrine (what indeed if it be real it must be) a clearer personal vision of Christ, and of the Father in Him (John xiv. 9, 12).

Precision, a sense of imperfection, sympathy, faith in the abiding presence of the Holy Spirit in the Christian Society, a reference of Truth to action, a looking to GOD in Jesus Christ, these are the characteristics which the student of Christian Doctrine will endeavour to make his own.

Let me endeavour to illustrate them a little more in detail.

2. (*a*) The first characteristic which I have set down is precision. It may appear unnecessary to insist on what everyone will allow, and yet experience shews that in dealing with Christian Doctrine we are all liable to grave errors both from our own use of language, and from our interpretation of the language of others. No one would think of transferring the popular sense of common terms to a discussion on Chemistry (for example), but it is assumed that we may transfer words like GOD, and Person, and Substance, and Sin, and Grace from ordinary conversation to the schools of Theology without any misgiving or risk. No one again would expect anything but hopeless confusion to arise in a philosophical controversy if it were conducted on the supposition that all common terms, such as idea, and form,

and reason, must in every philosophical system have exactly the same value; and yet it would be easy to shew that endless misunderstandings have arisen and still arise from the corresponding supposition in regard to dogmatics. Men argue as if the conception of a technical term as 'sacrament' (for instance), or 'merit' must be identical in all systems of doctrine. We must then in our patient study of Christian Doctrine guard against two kindred and yet distinct dangers, the danger of importing into Theology the popular associations of terms current in ordinary life, and the danger of transferring from one dogmatic system to another a special and peculiar interpretation of a term common to both.

3. (*b*) The student of Christian Doctrine will aim at the greatest possible precision in the use of words. As a necessary consequence he will soon be profoundly impressed by a sense of the inadequacy of human language to express without defect and without exaggeration the infinite Truth for which he is feeling. '*We see through a glass in a riddle.*' Our vision is not direct but mediate. The image on which we look conveys some features of the reflected object, but it cannot convey others. It represents in two dimensions, to take an obvious illustration, what is in three. And whatever we do see suggests far more than

it presents. It is a 'riddle' to which all life is rendering the progressive answer.

Thus while I insist on the primary importance of attaching clear notions to the language which we employ, I do not wish to encourage the too seductive belief that we can use any words as coextensive with the things which they indicate. On the contrary the very clearness which we gain at the price of limitation constrains us to look beyond all present words and thoughts to that which underlies and reaches beyond them. The necessary conflict and antithesis of words brings before us practically the vast and unapproachable mysteriousness of all Truth. Because we see clearly what we do see we shall know that we do not and that we cannot see all.

It seems to me to be specially necessary to insist on this fact—for it is a fact—at the present time. There are abundant symptoms that the naturalistic realism which has seized on literature and art is likely to invade Theology. There are seasons when the impatience of generalities and of conventional modes of expression, and of broad painting, and of indistinct detail is wholesome and invigorating. But if the passion for minute portraiture and photographic reproduction of the outside of things becomes supreme: if we are restless and dissatisfied unless we can represent

distinctly to ourselves every event and every opinion as a complete and realisable whole; there is great peril lest we should lose that feeling of the infinity of the objects of knowledge which is the very ground of their being. We see a little: that is enough for us: but do not let us for one moment presume to think that that little is all. No accumulation of special incidents, even if we assume that any incident can be completely portrayed, can give that insight into a complicated movement which is furnished by the sketch of a great historian. No mere reflection of the features can set before us the friend whom we know so well as the idealisation of a true artist can do. There is a life below the surface which the surface veils at once and reveals; and this life it is, which materialism in every shape tends to conceal. We are forced by our weakness, to use outlines, but 'there is no outline in Nature.'

'*We see through a glass in a riddle*'; and further '*we see in part.*' From the nature of our Faith it must be so. For our Faith, as we have already noticed more than once, rests upon a series of facts, and not upon a series of propositions; and these facts have a vital relation to all life and not merely a definite relation with one particular phase of life. Forms of words necessarily reflect something of the age and place to which they

owe their origin, but facts rise beyond all local and temporal associations. They stand as a part of life, eloquent at all times in every language, and ready to assume at every crisis a form corresponding with the changing forms of thought.

When therefore the student of Doctrine is charged to master with care the differences often minute and subtle which characterise (for instance) the confessions of the 16th century, it is not in order that he may adopt this expression or that as an adequate expression of the whole truth, but that he may feel more vividly how the Truth in its fulness gave occasion for these varieties of apprehension, and bring together, if it may be, elements which are for the time divergent in a completer unity.

As he does this he will come back again and again to Holy Scripture as that which alone embodies and expresses what has been elsewhere realised *in many parts and in many fashions*, πολυμερῶς καὶ πολυτρόπως, and from this he will be able to turn to divergent confessions and find in them distinct contributions to the full interpretation of the Faith.

4. (*c*) For in the third place the student of Christian Doctrine, because he strives after exactness of phrase, because he is conscious of the inadequacy of any one human formula to exhaust

the Truth, will be filled with sympathy for every genuine endeavour towards the embodiment of right opinion. Partial views attract and exist in virtue of the fragment of truth—be it great or small—which they include; and it is the work of the theologian to seize this no less than to detect the first spring of error. It is easier and, in one sense, it is more impressive to make a peremptory and exclusive statement and to refuse to allow any place beside it to divergent expositions; but this show of clearness and power is dearly purchased at the cost of the ennobling conviction that the whole truth is far greater than our individual minds. He who believes that every judgment on the highest matters different from his own is simply a heresy must have a mean idea of the Faith; and while the qualifications, the reserve, the lingering sympathies of the real student make him in many cases a poor controversialist, it may be said that a mere controversialist cannot be a real Theologian.

5. (*d*) This sympathy, this feeling after the manifold fulness of Truth, does not spring from any indifference to exactness of statement, or any indefiniteness of personal conviction. It is really quickened by both. It springs from a living faith that Christ is present in His Church by the Spirit sent in His Name, Who takes of His and shews it

unto us: from a living faith that Doctrine which is based upon the Incarnation and Passion and Resurrection of Christ must be progressive and social and coextensive with creation. The facts however imperfectly they may be interpreted yet contain essentially a fresh message for each age, a pledge of the brotherhood of men, a sign of the unity of being, a message for us also, so far as we have a living faith that we are not left bereaved, but that Christ does come to us (John xiv. 18 ἔρχομαι). We know that of all the meaning of the articles of our Creed we can see only just so much as our circumstances place within the range of our vision. We know that we apprehend them imperfectly; and that our imperfect apprehension is also incomplete. But we know also that the Body which is inspired by the Divine Spirit does not change only but grows towards perfection; and on that conviction we look on the slow definition of dogma as the monument of the intellectual definition of the facts which we believe; and on the whole life of the Church as the monument of their practical embodiment.

6. (*e*) For we must never forget that Christian Doctrine cannot remain a mere formula. It must by our very constitution pass over into conduct. Right opinion on religious subjects is inexpressibly precious because it mediates, as it

were, between the two worlds to which man belongs. But religious truth held as truth only is dead; and Socrates was pressing towards a great principle when he ventured to maintain that unrighteousness is ignorance. Christian Truth, as the sum of all religious Truth, has in every case a connexion with thought and feeling and action. It does not, as we may be tempted to suppose, take its rise in thought alone: it does not issue in action alone; but from first to last it reaches through the whole of our complex nature. Over all our speculations Christ's own words must be written *I am the Way, and the Truth, and the Life.*

7. (*f*) This sentence suggests the last observation which I desire to make. We have seen that the history of any particular doctrine is really the history of man's endeavour to bring himself so far into a closer fellowship with God, and with men through God; and that for ourselves the study of the divine subjects which are opened before us cannot be dissociated from the actual conditions of duty. We are not called upon to consider nice questions of idle speculation, but the laws according to which we may realise even now 'the powers of the world to come.' We strive as ability and light are given to us to know better that we may quicken and elevate our work by

fuller knowledge. These things are not vain things for us: they are our life.

In saying this I invite you to the noblest work in which man can use his reason. When the opportunity of study exists no privilege can be greater than that of quietly reflecting on the mysteries—the revelations—of the Truth of GOD. It is as perilous to be light of faith as it is to be self-contained and self-reliant. And we have the power of a divine communion. We are not alone. The words in the Epistle of St John —perhaps the last apostolic voice to the Church —are for us also: *Ye have an anointing from the Holy One, and ye know all things* or *ye all know* (1 John ii. 20 *ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, οἴδατε πάντες v.l. οἴδατε πάντα*).

In this belief I commend to you most earnestly the view of Christian Doctrine, and of the method and spirit of studying it, which I have endeavoured to indicate. It would no doubt be far easier to tabulate the opinions which are at present received, than to go so far back before we set in order what we ourselves believe. But the loss would be infinitely greater than the gain. At present more than at any former time it is essential that we should both feel ourselves, and be able to shew to others that there is nothing irrational, nothing artificial, nothing arbitrary in

our Creed: that it answers to the most intimate realities of being: that it is mysterious only in the same sense in which life itself is mysterious. We shall not have one difficulty the less to weigh us down if we abandon our faith: we shall just lose that which makes all difficulties light by the sense of a divine fellowship.

And such a view as I have given is no novelty fashioned to meet a present emergency: it finds a place in the earliest systematic exposition of the Faith. In his *Principles* Origen, the first Christian philosopher, says: 'When we see any 'conspicuous work of a human artist, our soul 'ardently desires to investigate the nature, the 'manner, the purpose of its production. Far 'more beyond all comparison does the soul of man 'burn with an ineffable passion to discern the 'principles and the method of the works of GOD. 'This desire, this passion, we believe without doubt 'has been implanted in us by GOD; and as our eye 'naturally seeks the light that it may see, and our 'body demands meat and drink; so our mind has 'a characteristic and natural desire of knowing 'the truth of GOD and the causes of things.' That we have received the desire from GOD, he goes on to plead, is a sign that it is one which ought to be satisfied and which can be satisfied. In our present life we may not be able to do more by the

most strenuous and devout toil than gain some small fragments from the infinite treasures of the divine knowledge, still the concentration of our souls upon the lovely vision of Truth, the occupation of our various faculties in lofty inquiries, the very ambition with which we rise above our actual powers, is in itself fruitful in blessing, and fits us better for the reception of wisdom hereafter at some later stage of existence. Now we draw at the best a faint outline, a preparatory sketch of the features of Truth: the true and living colours will be added *then*. Perhaps, he concludes characteristically, that is the meaning of the words 'to every one that hath shall be given'; by which we are assured that he who has gained in this life some faint outline of truth and knowledge, will have it completed in the age to come with the beauty of the perfect image[1].

NOTE TO III, 2 (*a*) PAGE 80.

The importance of these cautions may be shewn by examples.

Let me illustrate my meaning of each kind of error taken from early times. As an example of the misinterpretation of a term used technically from the popular acceptation of it we may take the famous statement of Tertullian, 'Quis negabit Deum Corpus esse etsi Deus

[1] *De Princ.* ii. 11, 4.

Spiritus est?' The words have given colour to the assertion that Tertullian maintained the 'corporeity' of God, in the popular anthropomorphic sense of the word. He has however defined *corpus* in another place in such a way as to shew that the charge is groundless. By 'corpus' he understands that which in each case fixes the real existence of a thing. As applied to God it is what we endeavour to express now most inadequately by 'essence.' His words are 'Si habet aliquid per quod est hoc erit corpus ejus. Omne quod est corpus est sui generis. Nihil est incorporale nisi quod non est[1].'

The controversies on the doctrine of the Holy Trinity furnish two signal examples of the second error, the transferences of a technical usage of a term from one system to another. The word ὁμοούσιος (*coessential*), as applied to describe the relation of the Son to the Father, as interpreted by Paul of Samosata was condemned at the Synod of Antioch in 269; and at Nicæa in 325 the same epithet was affirmed as the one adequate safeguard of the truth. Again, Dionysius of Alexandria affirmed that there were 'three ὑποστάσεις (subsistences)' in the Holy Trinity: Dionysius of Rome, his contemporary, rejected the statement with a peremptory condemnation. In both these cases the contradiction arose from the ambiguity which necessarily clings to the words 'essence,' 'subsistence,' when applied without further definition to God. If by 'essence' and 'subsistence' we mean that in virtue of which God is God, then the Son is coessential with the Father, and there is but one 'essence,' one 'subsistence' in the Godhead; but if we mean by the same terms as Paul of Samosata seems to have meant by 'essence,' and Dionysius of Alexandria meant by 'subsistence,' that in virtue of which the Word (or the Son) is the Word (or the Son), then the Word is not coessential

[1] *De Carne Christi*, c. 11.

with the Father, and there are three subsistences in the Holy Trinity.

If we pass from single terms to phrases the danger of misunderstandings from both sides is multiplied. Consider only two brief sentences which we use familiarly as if there were no possibility of interpreting them differently. 'The Word became Flesh,' 'We are justified by faith only.' Every essential term in these statements will be found upon reflection to require the most careful definition before we venture to argue upon them. What do we understand by 'the Word'? Does the term Logos describe that which is immanent or, so to speak, that which is expressed, the Reason, or the Word? How do we regard the conceptions of the Word and the Son as centring in one Person?

What again is described by 'became'? Does that which 'becomes' something else cease to be what it was? If not, how do we conceive of the totality of the combination?

Yet more, why is the term 'flesh' used and not 'man'? What is included here in the idea of 'flesh'? Does it comprehend the whole of human nature or only the material part of it? Does it describe human nature as it was created, or as it became by the Fall?

Every one of these questions has been answered differently, and no one who weighs the consequences of the answers will venture to say that it is a matter of indifference how they were answered.

The ambiguities which are involved in the second sentence (sola fide justificamur) are not less serious, and are in some aspects of more pressing danger. 'Justification' may mean either 'a making righteous' or 'a pronouncing righteous': it may represent, that is, an internal change or a change of position, a communication of righteousness or an imputation of righteousness, a spiritual process or a forensic act. Some Christians

adopt one sense of the term and some the other; but it is evident that all discussion between the two parties is worse than vain till they deal with the characteristic thoughts supposed to be expressed by the word and not with the word itself. We must go yet further: We may consider 'justification' at its initial point as the potential divine gift of that which man must realize (as Col. iii. 3—5 ἀπεθάνετε...νεκρώσατε οὖν), or we may consider it as expressing a permanent and fixed relation. In other words to 'be accounted righteous' has been regarded as the first stage in being 'made righteous'; and it has been regarded also as a final description of the position of the believer, so that that which is 'imputed' to him does not become truly his. Even the preposition 'by' is not free from difficulty. Do we consider the three phrases *per fidem, ex fide, fide* as synonymous, or do we distinguish them?

Yet more: no technical term is more capable of different interpretations than Faith. It may be objective (fides quæ creditur) or subjective (fides quâ creditur), and though these two senses are commonly distinguished in English (the Faith, faith) they are undistinguishable in Latin. Subjective faith again may either be belief in the reality of a fact (credo Deum esse) or absolute trust in a person (credo in Deum). Of these the first remains in the region of the intellect (fides informis). The second necessarily passes into the region of will and action (fides formata). Hence 'justificamur fide' may mean that 'we are justified (in either of the senses already noticed) by the revelation of the Gospel,' or 'by our belief in the facts of the Gospel,' or 'by our belief that we are justified for Christ's sake,' or 'by our personal union with Christ wrought by faith.'

The ambiguity of the word 'alone' still remains. This may mean, and it has been taken to mean, either that faith standing by itself has the virtue attributed to it;

or that the works which spring necessarily out of the Faith here specified have in themselves no meritorious virtue, and that our righteousness before God comes only from the merit of our Lord Jesus Christ with whom Faith alone can incorporate us. 'Alone' may exclude the necessity of good works or it may exclude the inherent meritoriousness of good works.

Nothing can be further from my purpose than to seek to awaken one doubt or to raise one imaginary difficulty. I believe that our own Church has in her various formularies offered or suggested the true answer to the questions which I have proposed. But if we are to understand her teaching we must know what false views she wished to exclude; and I have called attention to points which have been or are still debated in the hope of shewing that it is impossible to decide intelligently in such matters without the greatest care in the use of words. Common sense alone cannot guide us to a true solution of technical problems. The first rule which common sense dictates for the successful conduct of the work is a clear definition of the terms which are to be used.

THE CONDITION AND THE MODE OF REVELATION.

συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.

It is expedient for you that I go away; for if I go not away the Comforter will not come unto you.

St John xvi. 7.

ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν...ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

When He, the Spirit of truth, is come, He will guide you into all the truth for He shall not speak of Himself....He shall glorify Me; for He shall take of Mine and shall declare it unto you.

St John xvi. 13, 14.

Durham Cathedral,
Whitsunday, 1891.

Compare *The Incarnation and Common Life*, pp. 375 ff

THESE two passages present to us the condition and the mode of the Christian Revelation. They interpret the fulness of the teaching of Whitsunday. There is first a withdrawal of Christ, and then a continuous disclosing of Christ. There is first a temporal, a transitory loss, and then there is an abiding, an eternal gain. The truth lies in the characteristic emblem of the Festival. Fire consumes as well as purifies: it purifies by consuming. And if indeed we look below the surface, we shall see that the condition of revelation must at all times be sacrifice; and, more than this, that the substance of revelation itself involves sacrifice. Something is taken away that room may be made for a greater gift. There is sorrow before the joy. The birth of the Church—the rebirth of the Church if I may use the phrase—from age to age is fulfilled through travail-pains.

Slowly and through many lessons we are lifted out of ourselves and enabled to enter with a little better intelligence, and with a little deeper devotion, into the fulness of life, and so to offer all that we have for its service.

Slowly and through many lessons we are brought by the unfolding of the counsel of GOD nearer to that Divine likeness for the attainment of which we were created, while we learn that GOD is love; and that the essence of love is not mastery but self-surrender.

Slowly and through many lessons *the Spirit takes of that which is Christ's and declares it unto us:* He teaches us to see new aspects of the Saviour's infinite work, to apply the virtue of His Life and Passion and Ascension to fresh problems; to realise—to strive to realise—in His strength the victory which He has won.

This process of learning cannot but bring its own trials. The law holds true for ever: "Learning through suffering." The experience of the prophet finds its counterpart in every age. Now as in old time the storm and the earthquake and the fire come first, and then the still, small voice. There is the rushing of a mighty wind, and tongues as of fire, and then the Divine message spoken through the lips of men becomes intelligible to souls which are prepared to receive it.

'This experience,' I say, 'finds its counterpart in every age': for the message and the gift of Pentecost were not only for the first generation of believers. The promise of the text was not addressed to the Apostles only. It is for all the

Church through all time. The treasures of Christ are immeasurable; and now one, now another is brought forth, and through the satisfaction of successive wants we come to feel more truly the splendour of our inheritance. Nothing is added to that which has from the first been included in *the Faith delivered to the saints;* but all experience, all thought, all questioning of nature, all observation of life, tend to shew more of the significance of its contents. The indwelling, the activity of the Holy Spirit is the life of the Church; and while the ages go forward *the Spirit takes of that which is Christ's and declares it unto us.* He takes of that which is Christ's, and as we decipher His message, we discern with growing apprehension, though it be only *through a mirror, in a riddle,* though it be of necessity through the surrender of our own preconception, the meaning of the Incarnation.

It cannot be otherwise. Mankind, as it has been finely said, is 'a man who lives and learns for ever.' The Divine discipline by which it is trained on earth is continuous and progressive. Step by step the powers of humanity are developed, through stress of action, in men and nations and Churches: and at each point in the vast movement the Spirit enables us to see how the revelation of the Son of Man, the Son of

God, confirms and hallows the noblest hopes for the race which have been shaped in the conflicts of life.

Step by step the manifold relations of material things one to another and to ourselves, the succession and order and dependence of living creatures, are determined: and, as we trace unexpected correspondences and connexions, the Spirit enables us to see, now in this way and now in that, how they find their fulfilment in Him *in Whom all things were created* and *in Whom all things consist.*

Step by step the meaning of man's dominion over the earth and all that is in it is made more intelligible and more impressive, as the fruitfulness of his activity is shewn to lie in the completeness of his loyal service; and the Spirit enables us to see how the Father is preparing, through human ministry, the accomplishment of His purpose to *sum up all things in Christ—the Son of His love—the things in the heavens and the things upon the earth.*

Our theology therefore, the present intellectual interpretation, that is, of our unchanging Faith, will be of necessity incomplete, and inadequate at any particular time, but it will be living, living with the life of the Spirit, *which takes of that which is Christ's and declares it unto us.* It will

not simply be a tradition of the past but it will deal with the actual world: it will speak with its language and thought: it will reflect its characteristics: it will transfigure them. The voice of the Spirit will come to each new generation, as it has come in past times, through the circumstances of the age in which it becomes articulate.

We must then strive to understand the circumstances, the temper, the wants of our own age, if we are to master in any degree that which the Spirit is taking even now of Christ's and declaring unto us. And surely the age speaks already. We have felt the shaking of the storm and the earthquake and the violence of the fire. There have been long and there are about us still bold questionings of first principles. The simplest, the most elementary truths, by which personal, social, religious life is held together and moulded, are no longer taken upon trust. They are required to justify themselves. The obligations of purity, the sanctity of marriage, the idea of retribution, the Being of GOD, are treated as open topics. I do not indeed think that doubts are deeper or more widespread now than in former times, but they are uttered more frankly and perhaps with less reflection. There is at least, for good and for evil, an impatience of unreality.

At the same time material things press upon us with unceasing importunity. They claim to furnish the true elements of knowledge, the right object of labour, the authoritative standard of success. Men confidently appeal to the splendid triumphs of physical Science in the past and to its promises for the future as indicating the proper field of human energy. But such aims, successes, pleasures, if they engross, cannot satisfy us. The soul made for GOD finds no rest in an earthly Paradise in which it cannot hold converse with Him. It knows, with the certainty of its own nature, that He must be accessible and that He is the common stay and end of all men, and not a private possession of an elect few.

So it is that on all sides and in many ways we are feeling after a larger, a corporate life. There is among us an imperious if wayward impulse towards unity. The sense of dependence, which physical research proclaims with inexorable sternness, stirs in us a feeling after fellowship. It cannot be—our whole nature revolts against the idea—that we should truly rise by another's fall: it cannot be that the condition of our joy should be another's tears: it cannot be that our leisure should demand as its price the uncheered labour of men capable of sharing the thoughts in which we find solace.

No: life cannot with impunity be degraded into an individual struggle for existence or for riches. We cannot isolate our vices or our virtues: our failures or our successes. Life is intercourse with living men; and, if we yield to idle dreams of self-indulgence, we shall be horror-stricken in the certain moment of awakening when we find what it is to have sought to stand alone.

In these half-blind strivings then towards a larger human communion we find, I believe, an expression of the characteristic want of our times, the want which Christ is waiting to satisfy. We need the outflow of a spiritual force among us which shall bring the deep conviction of the reality of this world-wide fellowship of men. We need it in our personal life, in our national life, in our religious life.

That we may realise the fellowship for which we are longing, we need, I say, a quickening of spiritual force in our personal life. I know that there is much generous discontent among those who find that by the laws of competition riches gather round them. I know that many who have inherited large possessions want not the will but the power to serve according to their means. I know that others on whom large gifts of thought and word have been bestowed would offer all to the lowliest if only the way were open.

But custom as yet lies heavy on us all. We have not learnt as the master-truth of all our action, so as to use the principle spontaneously and freely, that we hold nothing in fee, that every endowment of lands or money or rank or power or privilege or intellect is a trust which we are required neither to use for our own pleasure nor to renounce, but to administer for the good of all, as those who must render account of the last and least fragment to a common Lord.

We need again a quickening of spiritual force in our national life. The world is 'not a workshop' or a battle-field, 'but a temple,' in which GOD offers Himself not only for adoration but for service in the persons of the lowest and weakest. The real interests of peoples cannot be antagonistic: they are identical. But we have yet to learn, and then to shape our lesson into deed, that nations, like parts in a body or citizens in a commonwealth, suffer and rejoice together, though our eyes are blinded for a time by spectacles of transitory glory and selfish dominion.

We need again a quickening of spiritual force in our religious life. We have at present hardly realised the work of the Church, the firstfruits of the new Creation, for the world. For the Church is not a society for esoteric culture, but the body through which GOD reveals Himself for the con-

quest of men, and for the redemption of Nature. There is among us no lack of zeal in outward devotion. We are ready to build with lavish magnificence the sepulchres of the prophets. There is among us no lack of enthusiastic assertion of specific dogmas. We recall mediæval types of opinion and practice in the hope of recovering the spirit of the past by reproducing its form. We are heedlessly swift to make fences round the law. But it is less easy to find in the Church the unquestionable marks of self-sacrificing love of Christians for Christians simply as Christians, by which the Lord said that His disciples should be known and win the world for Him.

We need, I repeat, in all these directions the quickening of spiritual force in order to realise that deep communion of life in GOD through which alone we can find rest; and if we reflect we shall acknowledge that a real belief in the Incarnation —the greatest imaginable fact, the greatest imaginable idea—is able to bring it. If we listen to the one clear voice audible through the tumult of many discordant cries we shall acknowledge that even now the Spirit is taking of that which is Christ's and declaring it unto us, that we may fulfil our part in the Divine economy.

For our Faith deals, deals of necessity, as we are now discovering, with the collective life of men

no less than with their personal life. It trains us to see that the personal life can only be fulfilled in the collective life. It recognises and it directs a growth of humanity on earth, and does not simply provide for the transplanting of individuals into heaven. No one can hold with an intelligent grasp the central truth, that *the Word became flesh*, without feeling that it includes the unity and the consecration of the race: without feeling that it has power not only to console, but also to animate, to inspire, to guide: without feeling that it has, I do not say only unexhausted but, unused and undisclosed treasures of spiritual influence by which men and classes and peoples may be bound together.

This then is, I believe, the truth which the Spirit is now taking from the treasury of Christ and declaring unto us, the assurance of the inevitable fellowship, and of the Divine destiny of mankind which the Son of GOD has accomplished, through suffering, an assurance which carries with it for every one of us the obligation of illimitable service, the joy of inextinguishable hope. The truth lies, I have said, in the interpretation of the Incarnation. And the justice of the interpretation is attested by the witness of conscience and the witness of popular aspiration: not by one only but by both. Nay, we may go even

beyond the range of rational being. For I think that the prophetic words of the Apostle come home to all who look into the very life of things; and that we too can trace in innumerable signs how *the whole creation groaneth and travaileth together in pain until now...waiting for the revealing of the Sons of* GOD.

This truth then, thus amply attested, this revelation of the unity and the consecration of humanity in Christ is committed to us. It is committed to us as the inspiration of the work of the Church, and the support of our hope in the sorest trials. It is committed to us, not for idle contemplation but for active use. We are bound to make known through the fashioning of our own conduct the revelation which we have received. We are bound to make good in the eyes of men the great saying of Tertullian: 'The evidence of the being of GOD is our whole character and our whole environment' (*Testimonium Deus habet totum hoc quod sumus et in quo sumus*). We speak what we know; and the saddest epitaph which can be written over one to whom knowledge has been given is 'He knew the truth and did it not.'

Such a condemnation may be ours; for we dare not hide from ourselves that this great revelation cannot be turned into an effective

motive without strenuous devotion. The end to which it points cannot be reached without sacrifice. The substance of revelation, as I said, implies sacrifice. All that is of Christ bears that mark. But it is the sacrifice which is the condition of life and joy. For the completest surrender of each to the whole is the way, the one way, by which each can gain his own proper end. The worth of the individual is not lessened but increased by his inclusion in something incalculably vaster than himself. It is because our eyes are fixed on single men, as we can follow them, that our souls are filled with despondency and even with despair. What is it indeed which distinguishes the martyr from the suicide, but the vivid confession which the martyr makes of a sovereign power which he can trust? The suicide finds earth a burden and throws himself away. The martyr finds earth at present irreconcilably hostile, and claims fellowship with the Omnipotent upon Whom he casts the burden of his whole being.

O my friends, let us labour to understand the greatness of our calling.

I have spoken of the fertile thought of the social destination and power of the Gospel of Christ Incarnate as a revelation to us. I have spoken of it as a 'revelation' in the strength of Whitsunday. And I wish to emphasise the

word 'revelation.' Never, I believe, have the voices of GOD been clearer or more direct or more heart-stirring than they are 'to-day.' We often dream that if we had lived in the time of the Lord or of the Apostles, we should have welcomed with eager enthusiasm every demand which they made upon men for self-denial and labour. We dream that we should have acknowledged with absolute devotion the Divine authority of their message and rejoiced in the prospect of its immeasurable influence on the future of the world. But what did the multitude see? What could they see, busy with their own cares and satisfied with their own consolations? In the Master, a Galilæan, trained in no accredited school, *a friend of publicans and sinners:* in the disciples, a band of *unlettered and ignorant men:* in the foremost teacher, an enthusiast whose *bodily presence was weak and his speech contemptible.* The voice of the Spirit is heard through the Spirit: the vision of GOD comes through the heart which rests in Him: the Lord is touched not by the finger but by the soul. So it was in those first days: so it is now. And are there not among us some who hear and see and feel faintly, it may be, and uncertainly, the tokens of a Divine Presence waiting to be confessed? some who know that the victory of the Cross will be realised to the

end, even as it was first won, by the love which does not find that wherein it can rejoice but which creates it?

Brethren, if this is the conviction of some, it is Christ's gift for all. That Presence is everywhere about us. That truth is borne in upon our souls by countless messengers of GOD.

To stand in that Presence: to recognise that truth: to behold even for a few moments the mission to which GOD is calling us not for ourselves but for others: is a glorious and awful privilege. While it is yet possible may we think upon it as in the sight of GOD, in the light of Pentecost. The ideal will fade but we shall have looked upon it, and no conscious remembrance will be the measure of its after influence.

Many of us here must recall the parable of an Alpine sunset. We gaze on the vast bare rocks and snow-slopes transfigured in a flood of burning light. In a moment there falls over them an ashy paleness as of death, cold and chilling. While we strive to measure our loss a deepening flush spreads slowly over the mountain sides pure and calm and tender, and we know that the glory which has passed away is not lost even when it fades again from our sight. So it is with the noblest revelations which GOD makes to us. They fill us at first with their splendid beauty.

Then for a time we find ourselves, as it were, left desolate while we face the sadnesses of an unintelligible world. But as we gaze the truth comes back with a softer and more spiritual grace to be the spring of perpetual benediction.

Such is the lesson of Whitsunday. We have seen Christ in the grace of His manhood. We have grieved that that loving Presence has been withdrawn. Then in the power of the Holy Spirit He is given again to us that He may abide with us for ever.

THE INTELLECTUAL PREPARATION OF CANDIDATES FOR HOLY ORDERS.

DEDICATION OF THE CAMBRIDGE CLERGY TRAINING SCHOOL. MAY 18, 1899

IT is needless for me to dwell on the thankfulness and joy with which I recognise the great work which has been done in Cambridge in the last nine years. A short time ago I was allowed to take part in an enthusiastic meeting here in which it was unanimously resolved to establish a Cambridge House, and to offer of the fulness of University life for the relief of South London. To-day it has been my privilege to dedicate the Clergy Training School, through which our National Church claims from the University the full preparation of candidates for ordination for their ministerial work. What were aspirations while I was at Cambridge have now become facts.

The Clergy Training School embodies the idea which ruled my work for twenty years, and I think I may say the work of my colleagues—and who ever had for colleagues such friends as were given to me?—that clergy and laity should as far as possible be trained together under the inspiration of one Faith and the hallowing power of whole-hearted devotion to an appointed work.

I fully recognise that there are cases where

such a course is impossible. I still believe in the value of the work which Cathedral bodies can do in particular parts of clerical preparation. I feel as keenly as anyone the need of quiet thought, of special discipline, of devotional exercise for those who seek ordination; but I cannot see why these should be sought apart from the University. On the other hand it concerns the whole nation, and never more directly than at the present time, that the clergy should know familiarly the modes of thought and opinions of the laity, and that the laity should know the modes of thought and opinions of the clergy. It is out of such knowledge and the frank and cordial understanding between both classes which it will create, that mutual confidence will arise. It would be disastrous if, as in France, a great chasm were fixed between the education of the clergy and the education of the laity, and so two standards of faith and obligation were recognised in one Church.

What we need for the fulness of our spiritual life—and the need is urgent and growing—is that the apostolic ideal of discipleship should be restored among us. We cannot find rest till all Christians can be truly addressed as "saints," men wholly consecrated to GOD in every variety of service: till all alike who confess the Faith are recognised as charged with spiritual duties

towards the whole body to which they belong. The Universities can, I believe, help towards this issue. The Universities are schools of sympathy and enthusiasm. In them all the elements of life are concentrated at their best. In them all the past lives and acts under new forms. Our Colleges shew the continuity and growth of illustrious bodies. The very fabrics of our College Chapels —to take one signal illustration of what I am saying—are lessons of hope: they testify to a divine life persistent through political and religious revolutions. The sight of historic spots and even of historic books—how many rise before me—make great men our living friends. The Universities in a word are fitted to train prophets and to fill them with generous enthusiasm and courage. It must be well then that some—nay, as many as possible—of candidates for ordination should complete their training in full sympathy with the varied intellectual and moral life of the Universities, and at the same time exercise their special influence upon their contemporaries.

The service of to-day, therefore, fills me with thankfulness; and my thankfulness is the greater when I recall the humble beginnings of the School which has now found a permanent and dignified home in the University. It seems to me but yesterday when the present Bishop of

Wellington came to me in my room at the Divinity School, in 1881, and said that he and others of his standing thought that something should be done for the systematic training of graduates for ordination. I replied that this had long been the desire of the Divinity Professors, and that his spontaneous expression of sympathy with the design and his implied promise of help made the scheme possible. So we began the work on a very modest scale. The results of the experiment justified us in seeking wider support in 1887; and to-day we see the School essentially complete in idea. Henceforth, furnished with a resident staff working under the direction of a responsible Principal and in closest connexion with the whole Professoriate, it will form a natural centre to which undergraduates and graduates alike who are thinking of ordination will turn for sympathetic counsel.

In this way the Clergy Training School will be enabled to do much to strengthen and deepen that unity of Christian life of which I have spoken. To this end the teaching and study in it will, I confidently trust, continue to be as it has been, comprehensive, historical, scriptural, personal, hallowed in every part by conscious fellowship with God. Each characteristic which I have named requires a volume for its illustration; yet let me

endeavour in the fewest possible words to explain my meaning.

1. The teaching and study here will, I say, be comprehensive. It has been a great happiness in Cambridge life that, as long as I have known it, there has been no sharp separation between groups of teachers or students. A Cambridge man, if he enters into the spirit of the place, can easily gain a sympathetic apprehension of opinions which he does not hold, and of studies which he does not pursue. Moving in a society where thought is fullest he is enabled to overcome the temptation to be one-sided or arrogant. The opportunity is of the highest moment for the future efficiency of pastoral work. It is, for example, a great gain for a clergyman to have some knowledge of the methods and the lessons of Natural Science. Such knowledge will bring to him the refreshment of new interests in times of weariness, and help him to guard his people from the restless passion for excitement by opening to them the wonders

> Of joy in widest commonalty spread.

It is well also that he should learn something of the laws of personal and social life. So his energy will be directed into fruitful channels, and saved from waste. It is unnecessary to multiply examples. The Christian student who has mastered

the scope of his work will enlarge the memorable confession of human sympathy and say: "Christianus sum, nihil in rerum natura a me alienum puto."

2. The study which is comprehensive will necessarily be historical. History is the record of the gradual unfolding of the will of GOD, of which men are ministers. It is, when studied on a large scale, a spring of strength and hope. It assures us that the gradual consummation of man and men goes forward. In times of change and check, when the sum of things appears to be stationary or retrogressive its burden is "And yet it moves." We look back therefore not for patterns or precedents, but for lines of movement that we may conform ourselves to them. The serious study of history saves us from anachronisms and the vagaries of self-will: from the vain effort to reproduce that which belongs to an earlier age, and from the no less vain effort to start afresh. It fills us, in a word, with the chastening, inspiring conviction that we are inheritors of a life and not of a system.

3. The historical method of our study brings out the characteristic value of Holy Scripture. The revelation which has been given to us is through life in many parts and in many fashions. All that we can learn of life illuminates its mean-

ing. We shall not be satisfied with an open Bible; we shall strive to understand its contents to the last detail by the help of every light from every quarter. We shall read the Bible therefore not simply to confirm opinions already formed, but to watch for new truths. We shall accept it, as it is set before us in our Ordinal, as the final test and limit of necessary doctrine, and as an inexhaustible treasury of truth. I can remember how while I was still a schoolboy I found an objection to the Faith changed into cause of thanksgiving when I saw that St Paul taught plainly that the effects of Christ's work are not confined to its scene, but reach through all creation. And, as Bishop Butler said, it is possible that Scripture may contain many truths as yet undiscovered which will first be seen when the wants which they satisfy are widely felt. No doubt the record of GOD'S working in Scripture is, like the working itself, far other than what we should have expected it to be; but we have learnt by experience that the difficulties by which it is beset are promises in disguise.

4. Such study, such teaching as I have indicated, must be personal: it must be the individual expression of the true man. No one can rejoice more than I do in the recognition of the greater life into which we are incorporated. The sense

of the reality and of the obligations of corporate fellowship is the master lesson of the last fifty years. But we owe to the body in which we are members—to the nation and to the Church—our very selves and not poor reflections of others. We cannot abdicate the responsibility of private judgment. The University bids each son, in the apostolic words, try all things and be fully assured in his own mind. It is as perilous to live on borrowed opinions as to live on borrowed money: the practice must end in intellectual or even in moral bankruptcy. Our creed must be a spiritual growth and not a dress. The University encourages the formation of a truthful individuality. It encourages men, the average man, to aim at the highest. It offers a type of cultured life independent of large means. It enables each one to win for himself a surer, wider, faith: to apprehend new methods and new truths answering to a new age, which he will in due time find harmonised in our historic creed.

5. If such a work seems to be beyond our innate powers, we call to mind the last characteristic of our study. It rests in every part on the consciousness of a divine fellowship. One of the sanest and most judicial of Cambridge scholars, Bishop Thirlwall, a man far removed from every form of sentiment or mysticism, said just thirty

years ago in St Mary's: "The great intellectual "and religious struggle of our day turns mainly on "the question Whether there is a Holy Ghost?" Our Training School will, I trust, give no doubtful answer to the question. Materialism, as we know, threatens all life. It has taken possession of large regions of thought and art. It has invaded worship; and I can see no force able to overcome it except the abiding sense of the presence of GOD: the vital conviction that these also are "Days of Christ" in which the living Lord speaks with His people. So the Chapel will be, I cannot doubt, the sanctuary of the School, and many will hear there divine voices as the years go on and welcome them and fulfil them.

I know what I myself owe to Cambridge in the preparation for my life's work. Many will contract, I hope, even a larger debt to open and silent teachings of this place, though they cannot be more grateful than I am. The times appeal to faithful souls. We stand, as I believe, on the threshold of a new age. In the prospect of this future I recall with thankfulness the promise of the outpouring of His Spirit in the last days and the two forms in which the gift is revealed: Your old men shall dream dreams and your young men shall see visions. I confess that my joy is to dream dreams; and may I, as an old man, charge

the younger men—the young men here—to claim their privilege of seeing visions. Visions will assuredly, my friends, be offered to you; welcome them, gaze upon them, refuse to surrender them, and as the days go on they will take shape perhaps in some unexpected form with ever-increasing blessing. A youth without visions means an old age without hope.

The day itself is of happy augury for the dedication of our School. I have spoken of a unity at home to which, by GOD'S grace, it will minister. The vision of greater unity rises before us to-day, while from every heart the prayer ascends that it may please GOD to give unity, peace and concord to all nations. May our Clergy Training School contribute to that last fulfilment of the Lord's will and the Lord's work.

The foundations have been laid in faith: *Dominus custodiet.*

THE STUDY OF THE BIBLE.

Chapter House, Durham, February 28th, 1899.

ON THE OCCASION OF THE 50th MEETING OF
THE DURHAM JUNIOR CLERGY SOCIETY.

ON such an occasion as this I naturally look back over my own experience and consider what I have learnt in a long life which may be helpful to you in the work which lies before you. Nor can I be doubtful as to the lesson which I most earnestly desire to commend to you. In every variety of circumstance, in times of doubt and controversy, in the face of new problems, in the interpretation of old formulæ, I have found in the study of Holy Scripture unfailing strength and light, limited only by my own infirmities. I wish then once more to ask you to meditate on the words which were addressed to you at the most solemn hour of your lives, and reflect how you can best fulfil the charge: to ask you to "consider "how studious ye ought to be in reading and "learning the Scriptures"..."that, by daily reading "and weighing of [them], ye may wax riper and "stronger in your Ministry."

Let me then endeavour to indicate some characteristics of the study of Scripture, which I have found to be of primary importance. I will mention seven. The study must be systematic, thorough, wide, historical, patient, reverent, vital.

1. The study of Holy Scripture must be systematic. In the words of a scholar of the XII. century: *Certis horis certæ lectioni vacandum est.* And in making your plans for reading aim rather at securing perfect regularity than at covering a large field. Fix your reading, I would say, at half the amount which your fresh zeal suggests. The punctual fulfilment of a small task braces for greater effort. Gradual failure in the fulfilment of an ambitious design leaves us permanently weakened and discouraged. Few comparatively know what is meant by the accumulated result of the work of half-an-hour, or of the quiet meditation on three or four verses every day throughout a year.

The words of St Bernard apply to all our work: *Lectio sine meditatione arida est; meditatio sine lectione erronea. Oratio sine meditatione est tepida; meditatio sine oratione infructuosa. Oratio cum devotione contemplationis acquisitiva; contemplationis adeptio sine oratione aut rara aut miraculosa.*

In your reading you must keep two objects in view. Strive to gain familiarity with the broad outlines of the arguments of several different books; and also seek to enter into the fulness of the meaning of some special book. To this end read one subject rapidly and another minutely. But

in each case pause from time to time to reckon up what you have gained: what questions are left for later answering: what occasions have been given you for thanksgiving or prayer or confession.

The circumstances in which you are placed will often decide your choice of subjects. The Psalter and the Proper Lessons are brought so definitely before us, that if no other claims interfere, we shall naturally seek our work first within these limits. A Psalm and a Lesson, or part of a Lesson, thought out daily, will leave us marvellously richer at the end of the year.

From the very beginning of pastoral work it is, I think, an invaluable discipline to make private study minister in a simple way to direct teaching. Those who do so, learn through actual experience, what freshness and vigour and reality come to the school-lesson, or the cottage lecture, or the sermon when it represents faithful, thoughtful, personal work. They will make their knowledge their own by the exercise of imparting it. For nothing is truly our own till we have communicated it to others.

So far I have spoken only of solitary study; but I trust that everyone will be able to take part in some combined reading with two or three friends. An hour a week spent in this way is a

singular refreshment. For such a combination is a visible sign of sympathy. It widens the thought of each one who shares in it by the experience and the insight of his fellows. It furnishes a natural opportunity for conference on the highest subjects. It exorcises the spirit of irony which deadens spiritual life. It brings near the fulfilment of Christ's promise of His Presence. There was, as many will remember, a Jewish saying that where two were engaged in the study of the law, the Shekinah rested upon them. For us that saying is made a reality. Christ Himself repeats to us still: *Where two or three are gathered together in My name* —*εἰς τὸ ἐμὸν ὄνομα*—to realise for themselves what I am, what I have been revealed to be—*there am I in the midst of them.*

2. The study must be systematic, and again it must be thorough. Even the external history of the Sacred books illustrates the action of the Spirit in the Christian Society, and gives a personal reality to the past. It cannot be a matter of indifference to know how the New Testament—to limit myself to that—has come down to us; to look at the Manuscripts from which our fathers drew words of life, to trace the stirring history of the version through which the teaching of Apostles has been made accessible to men of other tongues. Almost every great Library has

some touching memorial of biblical labour before which it is well for us to pause. Every Oxford man here has, I trust, looked with deep questionings of heart, on the very copy of the Acts which our own Bede read and quoted, turning from the familiar Latin to the original Greek, and so laying the foundation of biblical scholarship for his countrymen: every Cambridge man on the precious copy of the Gospels and Acts which Beza offered as his choicest gift to the University, and many, I hope, have read on the open page the memorable saying found only there, which seems to mark the distinction between popular tradition and apostolic record: every visitor to the British Museum, on the copy of the Latin Gospel, which was once carried about with Cuthbert's body, and noticed its leaves, stained with sea water, a testimony to the perils which his followers endured in their wanderings. In such treasures the Diocese of Durham has a large share. We claim as our own three Manuscripts of the Vulgate of unsurpassed interest, the most authoritative copy of the whole Bible, written at Jarrow, under the direction of Bede's Master, and sent as a present to the Pope, the most exquisite copy of a single Gospel, St John, which was placed in the coffin of Cuthbert when he was laid to rest; and the Lindisfarne Gospels, written in his honour, to

which I have already referred, to which was added at Chester-le-Street, one of the first, if not the very first, translation of the Gospels into an English dialect. The three are strangely different in form, in writing, in ornament, yet alike in the general character of their text. We may then well be proud of these works of the leaders of our Northern Church; and for my own part, I delight to remember that our English Version is marked as no other version is marked, by a double and in some sense a fourfold seal of martyrdom. The great scholar who laid its sure foundations and the brave pastor who first brought the fragments together which completed its original structure died simply for their faith; and so too, though less purely, the statesman and the prelate who first procured its authoritative publication.

Such details have, I think, far more than a literary interest. They help us to feel the value of our heritage. They make the past live again for us, live with the life which is truly life.

So touched with a grateful sense of the care which our own fathers have lavished on the books which we have received, we approach their interpretation. And here I counsel you most earnestly to do two things habitually, to read the original Greek, and in reading the English version to

strive to recall the Greek. In doing this question each word in the apostolic text, and in your imperfect recollection of it, till it has told its lesson: till each apostolic word has rendered its peculiar meaning: till each error in your own version has revealed the loss which it entailed.

3. In every direction the study of the book must be thorough; it must also be wide. We are tempted to bring our own thoughts to the Bible and to look for their confirmation there. Even if we guard ourselves from doing this of set purpose, we unconsciously see only that which we have grown accustomed to look for, that which we have trained ourselves to recognise. By a natural instinct we confine ourselves to such books, or even to such parts of books, as correspond most closely with our own feelings or thoughts. But the Bible is as comprehensive as life. We cannot justly make our own capacities and gifts the measure of its contents. We must strive to acknowledge the lessons it contains for those who are unlike ourselves, lessons which we cannot at once receive.

4. While study is thorough and wide, it must be historical. We must, I mean, endeavour to realise the characteristics of the different ages and men which the Bible reflects. A Divine revelation must always be relative, and the

meaning of a past lesson for ourselves depends upon our clear understanding of the terms of a proportion. An act in one period might assume a wholly different significance if repeated in another period. The thoughts of childhood correspond with thoughts of mature age, but they cannot be identical with them. And the principle is true of nations, of that greater life of Israel which GOD was pleased to train.

We shall at once see how the fair application of this principle meets the difficulties which we naturally feel as to the anthropomorphic language of Scripture, and the acceptance of the popular opinion on literary questions, and the imperfect but progressive morality of the Old Testament. If the Divine teaching was to be given through life, it was necessarily given according to the conditions of life, as men could bear it.

Under this aspect nothing will impress the student of Holy Scripture more than the growth which the records shew. To gain a living sense of this each reader must follow out the enquiry for himself. Let anyone for example trace the history of an institution, or a practice, or a conception, through the books of the Bible, as sacrifice, property, slavery, war, love, glory, and he will find that he is in the presence of a moral progress wrought out under the discipline of experience.

5. Such inquiries will teach us the next characteristic of our study which I laid down, Patience. We shall meet with much that is unexpected, startling, hard to understand in the Bible, when we read it with the open-hearted, frank sincerity which it claims above all books. And we must not attempt to disguise or dissemble the difficulties which we find. Origen, who first dealt with Scripture as a critical interpreter, pointed out that these stumbling-blocks become the occasions of deeper inquiries and deeper knowledge. Larger views of nature and life enable us to see the meaning of language which was before dark. The discoveries of our own generation disclose truths which were hidden before. We have learnt how closely man is bound up with his dwelling-place, and St Paul teaches us in words now first intelligible in their whole scope that creation waits for the manifestation of the sons of God, partner alike in our fall and in our glory (Rom. viii. 19). We have learnt how insignificant our earth is physically in regard to the universe, and St Paul teaches us that the facts wrought out on this narrow scene reach in their effects to all finite being (Col. i. 16).

6. So it is that in the presence of such unexpected lessons we shall bear ourselves reverently

in the investigation of Scripture. The conviction is forced upon us that Prophets and Evangelists, seeing the Truth, expressed more than they could consciously realise. The Truth is greater than man's thoughts. The fragments which we can perceive have manifold correspondences. Nothing is isolated which is a part of a Divine whole; and it is natural that we should not be able to gain any adequate conception of things infinite except through antitheses. We shall at least bow ourselves humbly before the majesty of Revelation. God Himself is immeasurably greater than anything which He has made known. His revelation culminates in humanity. The solution of the problems of creation lies in human life, in *the* Life which is disclosed to us in the Gospels; and here the preparation lay in the humblest surrender to the purpose of God: *He looked upon the low estate* (ἐπὶ τὴν ταπείνωσιν) *of His handmaiden* (Luke i. 48).

7. It follows from all that has been said that our study will be 'of life unto life.' The Bible is more than a book: it is the voice of GOD answering to the voice of man. As it was in its origin so it is in its use: *Cum oramus*, as Augustine says, *cum Deo loquimur: cum legimus, Deus nobiscum loquitur*. Behind, beneath, in, each act and word there is an unseen power. Virtue comes forth

from the letter in answer to the touch of faith. We investigate what is written with unwearied diligence, not that we may find rest there, but that we may follow the clue which it offers to guide to the Lord Himself (John v. 39). The words fail in their function if they do not lead us to the Word.

By such Divine communion the adventurous boldness of speculation is checked. The Dogmatist accepts formulæ as equivalent to complete truths. He draws logical conclusions from imperfect premises and offers to us the doctrines of Transubstantiation and the Immaculate Conception. Scripture guards us from the seductive peril. It bids us remember at every moment the twofold limitation of our spiritual vision: "through a mirror in a riddle." We do not look upon the heavenly truths themselves but upon a reflection of them; and that which we see, itself needs interpretation.

I charge you then to prize and to use your peculiar spiritual heritage which was most solemnly committed to you at your ordination. Our English Church represents in its origin and in its growth the study of the Bible. In the study of the Bible lies the hope of its future. For the study of the Bible in the sense in which I have indicated, is of momentous importance at

the present time, and it is rare. There is much discussion about the Bible, but, as I fear, little knowledge of it. We are curious to inquire—and it is a reasonable curiosity—when this book and that was written; but we are contented to be ignorant of what this book or that contains. We remain blind to the magnificent course of the Divine education of the world; and still less do we dwell upon the separate phrases of "friends of God and prophets," and question them and refuse to let them go till they have given us some message of warning or comfort or instruction. Such failures, such neglect, seal the very springs of life. They deprive us of the remedies for our urgent distresses. Who does not know them? We are troubled on all sides by wars and rumours of wars, by the restlessness and anxiety of nations, and classes; we ask impatiently if this wild confusion is the adequate result of eighteen centuries of the Gospel of Peace? We ask impatiently, and the Bible offers us an interpretation of a history and a life not unlike our own, and helps us to see how the counsel of God goes forward through all the vicissitudes of human fortunes and human wilfulness. Our hearts again constantly fail us for fear *of the things which are coming on the world.* The Bible inspires us with an unfailing hope. We

are yet further perplexed by conflicts of reasoning, by novelties of doctrine, by strange conclusions of bold controversialists. The Bible provides us with a sure touchstone of truth, while

> The intellectual power, through words and things,
> Goes sounding on, a dim and perilous way,

and brings us back to a living fellowship with Him who is the Truth.

We are haunted in a word by a despondent discontent, a deep feeling of disappointment at the results of increased physical knowledge and material prosperity. It is evident that the struggle for wealth, even when it is successful, does not bring satisfaction. Change of circumstances does not produce reformation of character. We need to be reanimated with spiritual aims, to grow sensitive to spiritual joys, which become more intense as they are shared by more. And the Bible can in this sense quicken and discipline the soul. So it has proved its power in the past; so if we are faithful, it will prove its power now. This being so, nothing less than our national character is at stake in our regard for the Bible. "What "is the cause," asks a French traveller, "that the "colonists of New Zealand, and Tasmania, and "Australia, are so wise and so practical?" and he replies, "in my opinion it must be attributed

"chiefly to their habitual reading of the Holy "Scriptures and their thorough acquaintance with "their contents. Hence come the great ideas of "the Fatherhood of God, of His Righteousness, "of His Providence which shape those faithful "and constant souls which we call characters. "And to what do they owe their strength of prin- "ciple if not to the Bible, their great teacher?"[1] We almost tremble as we hear the sentences, for in those very countries to which reference is made the authority of this "great teacher" is even now imperilled. We are beginning to forget, under new conditions of life, what has made England great, and what, as I believe, alone can keep it great.

For our own sake therefore, and for the sake of those who will come after us, we require once more to regard with renewed devotion our inheritance in the Bible, to guard it watchfully, and to use it with reverence and courage. A people cannot live without an ideal. Wealth, power, pleasure, cannot supply an ideal. But the Bible not only offers to us an ideal of service and sympathy and fellowship, of love to GOD and man, which answers to the noblest aspirations of all men, but also supplies us with a motive to

[1] M. Michel quoted in the *Revue du Christianisme Pratique*, Sept. 1890, p. 72.

seek it, and power to approach it, the sense of Christ's love for us, and the sense of Christ's presence.

To you all is given in due measure to bring the ideal, the motive, the power, home to the hearts and lives of your countrymen. What charge can be more fruitful or more inspiring?

THE LESSON OF BIBLICAL REVISION.

ὅσα προεγράφη [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope.

ROMANS XV. 4.

TRINITY COLLEGE CHAPEL,
5th Sunday after Easter, 1881.

IN the last week a new page has been added to the history of the English Bible. That history is itself unique. The Latin Vulgate can alone in any degree bear comparison with the English Vulgate in regard to the rich variety of influences by which it has been formed. The other vernacular Versions of Europe—German[1], French, Spanish, Italian—were the works of single men, and bear their names; but our own Version may fairly be described as the work of the nation, or rather as the work of English Christianity. In the strictest sense it was not so much a work as a growth, the outcome of life and not of design. Parties most bitterly opposed combined without concert to bring it to its familiar shape. Puritans, Anglicans, Romanists successively enriched the original composite Bible, from which each later one has directly descended. Thus it has come to pass that so many different contributions, unlooked

[1] Luther's Version was not indeed an original work but a careful revision of an existing translation from the Vulgate which he made with the help of the Hebrew and Greek texts.

for and unmeasured, have gone to form what we rightly call the Authorised English Version—a version simply 'authorised' by the tacit consent of general use and not by any legislative sanction—that no one man, no one party, can lay his hand upon it and say, 'It is mine': nor again can any turn aside and say, 'I have no part in it.' As the result of its history it bears the enduring stamp of manifoldness and holds the prerogative of life. It was shaped and reshaped in the prison-cell, in the exile's chamber, in the halls of our Universities. Alone of modern versions, as far as I know, it has been hallowed by the seal, the fourfold seal, of martyrdom. In virtue of almost a century of continuous change it refuses every claim to finality. However much our natural affection may be tempted to invest it, even unconsciously, with an absolute authority, we know, as we are now emphatically reminded, that it is no more than a representation, necessarily inadequate, however noble, of texts which are not exempt from the application of the ordinary laws of criticism.

And here it is that a Revised Version will do us good service. It will bring home to us the conviction that the English Bible is not to be regarded essentially as a finished work of literary skill, an unrivalled monument of the fresh vigour

of our language, a precious heirloom whose very defects have gathered grace from time; and still less as a fixed code, sacred and unalterable in its minutest points. The very idea of a revision of the Bible which extends to the ground-texts, as well as to the renderings, suggests to us that the Bible is a vital record to be interpreted according to the growth of life. Changes of sweet rhythms and familiar words, which, though they may sometimes startle and even vex us, have never been made (this I can say without reserve) except under the fullest and most reverent sense of responsibility, will force us to reflect on the conditions under which GOD had been pleased to send His message to us, and on the obligations which He has laid upon us by the form in which the message has been preserved. We shall be constrained to think over forms of expression and contrasted synonyms, which are able to suggest to patient thought lessons of larger and exacter truth. Perhaps when the first surprise is over we shall learn, as Origen said, that no letter of Scripture is without its meaning.

But I do not wish now to dwell on details. I wish rather to insist on the broader lesson for which the occasion seems to prepare us. Words indeed are lightly uttered, and once uttered (who has not regretted it?) cannot be recalled. Still

I cannot but think that the eager zeal with which English-speaking Christendom has received the effort to make the truth of the New Testament clearer is not simply a desire for something new, but a proof that we do believe that Holy Scripture has a ruling, trying, quickening power for us, instinct as it were with a personal energy, which answers to our questionings and meets the wants which we acknowledge. And I cannot but think also that the result of the sharp controversies which have already begun will be to drive us to study what the Bible is in its greatest as well as in its minutest features. Such a hope has been the sustaining power of those to whom the work of revision was committed. Without it the labours of more than ten years might have seemed to men already charged with serious duties, little better than literary trifling. And such a hope cannot be wholly unfulfilled. Revising, and using rightly the fruits of revision both bring some disappointments and, as we are inclined to think, some losses. But both works stir us to fresh and invigorating inquiries. And who will not rejoice in a call to high effort? No superstition can be more deadening than that by which a man is made to leave his noblest faculties unconsecrated by devout and unceasing exercise. The Bible does not supersede labour, but by its very

form proclaims labour to be fruitful. This is a conclusion which we can no longer put out of sight. The Bible does not dispense with thought, but by its last message it lifts thought to sublimer regions. There is no doubt a restless desire in man for some help which may save him from the painful necessity of reflection, comparison, judgment. But the Bible offers no such help. It offers no wisdom to the careless and no security to the indolent. It awakens, nerves, invigorates, but it makes no promise of ease. And by this it responds to the aspirations of our better selves. We cannot—and let me press this truth with the strongest possible emphasis, —we cannot by a peremptory and irresponsible decision satisfy ourselves that such and such changes are 'trivial' or 'unmeaning,' or 'pedantic' or 'disastrous.' We know that we are bound to take account of them seriously. The duty may be unwelcome, but we have to face it. And like trials are not rare. Life would be easier indeed if we might once for all surrender ourselves to some power without us. It would be easier if we might divest ourselves of the divine prerogative of reason. It would be easier if we might abdicate the sovereignty over creation with which God has blessed us, and shrink up each into his narrowest self. It would be easier; but

would that be the life which Christ came down from heaven to shew us and place within our reach? No, my friends: everything which makes life easier, makes it poorer, less noble, less human, less Godlike. What we need is not that the burden of manhood should be taken from us, but that we should be strengthened to support it joyously: not that our path should be made smooth and soft, but that it should be made firm to the careful foot: not that our eyes should be spared the vision of celestial glory, but that we should see it reflected in Him who, being Man and GOD, can temper it to our powers. And for this end the whole Bible has been given us, not a book of texts, immutable and isolated, but a vast history, a clear mirror of manifold truth, to try, to correct, to train us equally for thought and for action. For this end examples have been hallowed in it most remote from our experience, lest we should be tempted to abridge the grandeur of the whole plan of salvation. For this end, as I believe, the Hebrew theocratic view of nature and life found a final expression through the forms of Greek language. For this end '*whatsoever things were written aforetime were* '*written for our learning, that through patience* '*and through comfort of the Scriptures we might* '*have hope.*'

This 'comfort,' this 'consolation,' this 'encouragement' of the Scriptures, this fitness which they have to cheer us when we despond, to confirm us when we faint, to call us ever onwards to larger conquests of faith, it is of which I wish to speak, though all I can do is to indicate a few main lines of reflection, in the trust that some who listen may follow them out for themselves. During the coming months we shall hear much of the words of the Bible. We shall give our opinion and hear opinions given with various degrees of haste and rashness upon old and new renderings of the original text. I am anxious therefore that we should not cease to ask ourselves what the whole Bible is, and what end it is to which the least shade of expression is held to minister. I am anxious that we should fix our minds on the great purposes of Scripture, lest we set either too great or too small a value upon the details which will be brought into prominence. I am anxious that we should use the opportunity of quickened interest in the letter to rise to that eternal teaching which chastens and consecrates verbal criticism. No one indeed can make another feel what the Bible is: that assurance must come to each from the Spirit of GOD speaking to the single soul through the Word of GOD; but we can make our experience

the guide of our study, and we can make our hope the inspiration of our experience.

The Bible, then, as I have said, trains us severally for thought and for action, not for one only, but for both: and we must never forget that we all share, though in unequal degrees, in each part of this twofold existence. We are all bound, according to our circumstances, to think rightly as well as to act rightly. In no other way can we offer to GOD our whole nature: in no other way can we discipline the faculties which are given us as *men*. Now there are, as we must all have felt, difficulties, great and grievous difficulties, in the way of thinking and of acting; and under these in both cases the Scriptures give us comfort through patience sufficient to sustain our hope.

1. Let me endeavour to explain my meaning. There are difficulties in the way of right thinking. No one can take account of the wide world darkened for the most part by gross idolatry, so that a fraction only of mankind even now know the name of the one GOD: no one can look out upon Christendom, desolated by war and degraded by sin: no one can ponder the differences by which the foremost champions of right and purity and love are separated; without being at first filled with doubt and dismay. Can this, we ask, be

the issue of the Gospel, this partial spread, this imperfect acceptance, this discordant interpretation of the Truth? When we are thus cast down the Scriptures bring us comfort. By the long annals of the divine history of mankind—so long that we can hardly go back in imagination to the earliest forms of religious life which they record —we are taught to see the slowness of GOD'S working, the patience with which He accepts what man in his weakness can offer, the variety of service which He guides to one end; and hope is again kindled.

And here Nature illustrates the lesson of the Bible. No result has been established more certainly by recent investigations than the gradual passage from lower to higher types of life in the natural world through enormous intervals of time. So far from this being opposed to revelation, as some have rashly argued, it falls in exactly with what the Bible teaches us of the spiritual progress of men. Why there should be this marvellous slowness in either case we cannot tell. It is enough for us to know that in this respect the whole divine plan goes forward to our eyes in the same way. And if cycles of being came into existence and perished, if continents were washed away and reformed before the earth was made fit for the habitation of man, we shall not

wonder that it was by little and little that he was himself enabled to apprehend his relation to GOD, and through GOD to his fellows and to the world. And following the same guidance we shall be contented to wait while this knowledge which has been given to us spreads on all sides from scattered centres of light. Such has been the law from the first. We who see but little, and that little for a short time, would perhaps gladly have had it otherwise, but as we trust the Bible we can hope with full assurance, looking with patience to that end towards which all creation is moving however slowly.

In the meantime we learn to gaze below the surface of life, and come to see that the sunshine glows still beyond the clouds which hide it, that the deep stream flows on calmly though the surface is troubled. Even in Israel, which seemed to have forsaken GOD, there were seven thousand knees which had not bowed unto Baal, and the same revelation which strengthened Elijah brings in some new shape strength also to us. It is not that evil becomes less hateful when we look fixedly on the world, but that it is found to be less predominant. If we regard with patience the strangely mixed characters of men and nations there is almost always something in them which we can love, some traits of tenderness or devotion

or courage in accordance with the Spirit of GOD, and so betokening His presence. We grow conscious that we are not alone even if we are forced to work singly. Perhaps we may be allowed in due time to see how our labours combine with the labours of others. Perhaps to the last the outlook will be clouded. But in any case the whole record of the Bible assures us that in fulfilling our appointed tasks we are fellow-workers with GOD, and that His servants never fail.

This patient confidence is further deepened when we take account of the manifold powers which have contributed to the furtherance of what we can see in the Scriptures to have been the divine cause. Egypt and Persia and Greece and Rome, all that was greatest outside the Jewish nation, as well as Israel itself, ministered to the foundation of that kingdom of Christ of which we are citizens. For long ages the heathen nations appeared to be left alone, and yet they were not alone. The Bible itself enshrines treasures which they gathered. And we can well believe that the same law holds good still beyond the limits of Christendom. Vast peoples, richly endowed with manifold gifts, still remain without the pale of the Faith. These too may even now be being disciplined for some future work. The races of the far East we can hardly doubt will in

their season lay open fresh depths in the Gospel which we are unfitted to discover. Already there are symptoms of such a consummation; and when once we trust the simple apostolic message we shall be allowed to learn, as we have never yet done, how it can take up and transfigure the most different forms of conduct and thought, and itself become more glorious as it does so.

2. In this way the Bible enables us to meet successfully the difficulties of thought by which we are surrounded. It encourages us to form large and elevating views of the Divine government of the world; it brings 'comfort' to us when we contemplate the grandest problems of life. Nor is this all. We need comfort in action also. When we reflect on our littleness, on our mutability, on our transitoriness, on our dependence, the difficulties of real working seem to be overpowering; and against these, in the second place, the Bible brings comfort that we may retain our hope, for while it is most broad in its teaching, or rather because it is most broad, it speaks most directly to each one of us and so moves us to the truest and most devoted service.

There is, as we must all have felt, a singular personality in the language of the Bible. And

perhaps this impression will be stronger now when here and there an accent and a word has been changed. We hear in the Scriptures the living voices of living men speaking to ourselves. It is not so equally with all parts or at all times, because our own experience is very limited and unequal, but still phrases of the Bible startle us by their direct application to our own wants, by their clear revelation of our own thoughts: they cling, as it were, to us: they reach where no friend's voice could reach: they stay where even the counsel of love could find no entrance. However great the whole scope of GOD'S counsel may be, passing beyond the bounds of our imagination, there is room in it for the regard of the activity of everyone. The failure of the least note leaves the harmony of the universe imperfect. Yet if it fail there is the possibility of restoration. A discord resolved seems to give at last a richer fulness to the completed strain. '*There is joy*' as we read '*in the presence of the angels of God over one sinner that repenteth.*' In that thought lies 'comfort.'

And as the Bible speaks to us all severally, and so claims our individual service, it speaks to us also at each crisis of our spiritual growth. How often it happens that a great sorrow or a great joy, or the slow passage of years makes

sayings clear which were dark before. And besides this there is a natural progress in our understanding the Scriptures. Some things we can see when we are children: some things are opened to us in maturer age: some things remain mysteries to the end. But however slowly we go forward, or however swiftly, voices of Scripture are always with us. It is with the faithful student as with the manna-gatherer in old times: He that gathers much has nothing over, and he that gathers little has no lack.

This individual directness of Holy Scripture, by which it rouses us to energy in every circumstance, is combined with another principle necessary for fruitful action. The Bible while it speaks to each one singly never treats him as standing alone. '*We are members one of another*': that is the truth which underlies all Christian Morality. By that variety of office is reconciled in the unity of life. And the thought which is full of infinite solemnity is full also of infinite comfort. However quiet or obscure the part may be which we play, it is a part in a great drama and not an isolated fragment. At every moment influences are passing from us, which will be active, however little we may be able to measure their operation, for all time and beyond time. In the case of every one of us the words have

their fulfilment: '*None of us liveth to himself and* '*none dieth to himself.*'

There are times when such a thought as this would be overwhelming if it were not for the last characteristic of the Bible in regard to action of which I wish to speak. The Bible binds us not only to our fellow-men and to the world, but also to GOD. In other respects we can trace a manifest development in the Scriptures. The sense of human fellowship is gradually extended from the family to the nation, to the Church, to the race. But from the first book of the Bible to the last; in the book of Genesis no less than in the book of Revelation, man is seen in direct communion with GOD. However different the idea of GOD may be, which is presented in the different books of Scripture, varying from the rude and limited conception of the patriarchs to the perfect revelation in the Person of the Lord, in this apprehension of it there is no variation. The visible order is everywhere and always indissolubly united with an invisible order. The thought of a *future* life may be dim or absent in many books, but the divine grandeur of the *present* life, flowing from the sense of a covenant between GOD and man, is never unacknowledged and never forgotten.

And this splendid faith of an actual fellowship

of man and GOD, ratified for us in the Incarnation, gathers up in one simple fact the personal teaching of the Bible for our support in thought and action. If we can carry the sense of this truth with us we shall have caught the quickening power of that which has been spoken in many parts and many fashions since the world began. The doctrine of forgiveness will pass into sense of love, the doctrine of redemption into the assurance of communion. If it be true—and do we not believe that it is true?—that as the Father is in the Son and the Son in the Father, so we are one in Them, then the difficulties of thought will vanish in a loftier region of being: the difficulties of action will stir us to use a power which is within our reach. And that we may rise to that elevation, that we may claim that help we shall learn with a more loving endurance and know with a more prevailing knowledge that '*whatsoever things were written* '*aforetime were written for our learning, that* '*through patience and through comfort of the* '*Scriptures we might have hope*,'—a hope which enters within the veil and rests in the calm of heaven.

THE REVISED VERSION OF THE NEW TESTAMENT.

Convocation of York. Upper House.

February 23, 1892.

IT is natural that I should say a few words upon the resolution[1] which has been brought before us, though the Bishop of Wakefield has rightly anticipated my judgment. It was my privilege to spend a considerable part of the ten most vigorous years of my life upon the revision of the New Testament. No one can know better than

[1] The Bishop of Wakefield (Dr W. Walsham How) moved the following resolution in the Upper House of the Convocation of York, Feb. 23, 1892:

"That His Grace the President be humbly requested to appoint a joint Committee of both Houses, with power to co-operate with any committee which may be appointed for the same purpose by the Convocation of Canterbury, to consider and report:—whether certain of the more important amendments in the Revised Version of the translation of the New Testament might be selected and recommended by Convocation for adoption in the reading of the Lessons in the Church Service.

"And that the same Committee be empowered, if they see fit, to append to their report a schedule showing such amendments as they would recommend for such purpose, in either the whole, or in some selected portion, of the New Testament."

After discussion the motion was withdrawn with the consent of the House.

I do the imperfections and the inequalities of the work. I could criticise it more thoroughly, I think, than many of its critics. But when account is taken of every fault, I cannot but regard the result of that period of anxious labour with the deepest satisfaction and thankfulness. The Revision has brought, as I believe, the words and thoughts of the Apostles before English people with a purity and exactness never attained before. I have no intention of following the Bishop of Wakefield into the mass of details which he has brought before us in his paper. This is not the place, I think, for doing so, and I have considered them elsewhere with adequate illustrations. I will only say that few of the 'trivial and unnecessary' changes which have been recited would arrest the attention of hearers or readers, as I know by actual experience; and every change, even the least, admits of an explanation or rests on an intelligible principle if there were time for discussion here. Nor again do I wish to speak of the revised text which underlies the Revised Version. I must, however, emphatically decline to accept the title which has been given me as 'one of the editors of the text.' I certainly have paid some attention to textual criticism, and I have very distinct opinions as to the special problems offered by the text of the New Testa-

ment; but the text of the Revisers does not represent the peculiarities of my own personal opinion. The variations from the received text which the Revisers adopted, for they did not form any continuous text, are, speaking generally, those on which all scholars who think that the text of the Apostolic writings must be dealt with on the same critical principles as classical texts would substantially agree. Again and again I declined to propose or to support a change of reading which I held myself to be unquestionably true, because it was not recommended by that general consensus of scholars which I felt bound to seek in loyal obedience to my commission.

Perhaps I may be allowed to add one other remark before I touch on the main subject of the resolution. A contrast is frequently made, as we have heard just now, between the extent of change made by the Revisers of the Old and New Testaments, and even as to the fidelity with which they followed their instructions. The contrast is, unless my observation is at fault, illusory. Critics commonly forgot that there are practically no various readings in the Old Testament, and very few parallel texts. If we take away the changes in the New Testament due to changes of reading and parallelisms of language, the alleged disproportion will to a great extent cease

to exist. At least I can say that every kind of change which has aroused antagonism in the revised New Testament is found, and is found most rightly, in the revised Old Testament. But changes in the one are more obvious than changes in the other.

If now I turn to the general character of the revision of the New Testament, which is the main question before us, I think that I may say that the one desire of the Revisers was to give the most exact and faithful rendering they could of the text before them. In this they followed the aim and the pattern of their predecessors, whose style and vocabulary and rhythm they strove to preserve with the most scrupulous care, and not, I think, wholly without success; for I remember well that when some change was proposed at our third revision in the printed text which was then before us, a pathetic plea was urged 'that 'we should not disturb the exquisite language of 'the old version,' which only dated in fact from the first revision six or seven years before. But fidelity, as the Bishop of Manchester has pointed out, required a strict adherence to definite principles. It was not for us to decide by any arbitrary and varying judgment on the importance of changes. Our duty was to place the English reader as nearly as possible in the position of the

reader of the original text. It was not for us to leave or to introduce differences or identities in the English which were not in the Greek: to hide parallelisms in cognate narratives or to create them. Patient students of the New Testament will, I think, agree that they have not found any commentary so fruitful as a Concordance, and our desire was to enable the English student to use his Concordance with like effect. It was no wonder, then, if on thorough manysided investigations 75 changes grew to 127[1]. Unexpected parallelisms or variations of language had to be noticed. Corresponding phrases had to be considered. Minute variations of order had to be noticed.

These, it is said, are trivialities. Let me at once say that I do not presume to say so. In themselves, taken separately, they may be; but they are not trivialities as links in a chain; they are not trivialities as faithful applications of an acknowledged principle. The spelling of a name —Colossæ or Colassæ—may give important testimony. In any case our opinion as to what is important differs very widely. To my mind some of the trivialities which have been quoted are full of teaching to the ordinary reader if only he will seek for the answer to the question which they suggest.

[1] In Bp Ellicott's revision of the Sermon on the Mount (Bp Walsham How, *Journal of Convocation*, p. 29).

Let me give three simple examples to illustrate my meaning. The newspapers gave most kindly attention to the Revision on the day after its publication. One change, I remember, called out pretty general condemnation. 'The two '*thieves* had become,' so the critics said, 'two '*robbers*. What lamentable pedantry. What good 'can come of it?' What good? Were we to say, 'Now Barabbas was a — *thief*'? Were we to obscure the significant trait which indicated the social state of Palestine? Were we to destroy the tragic contrast between the lawless violence of the brigand and the self-surrender of the true King? Were we to put out of sight, as far as we could, the false spirit which was betrayed by 'the 'people's choice'? Whatever critics might say, the translators' obligation was clear, and now perhaps it is acknowledged. No doubt the use of the preposition 'in' to which the Bishop of Wakefield has referred is often unexpected. It corresponds with a mode of viewing things which is not our own, and therefore may be, I will venture to say, of greater moment to us. No one, I imagine, will propose to alter the familiar phrase, 'In Him we live and move and have our being.' No one will say that 'through Him' would be a better rendering. And if so, I am at a loss to understand how anyone can hold that it is a

matter of indifference whether we say 'In Him 'were all things created' or 'by Him.' Have we a right to limit a divine relation? Is it again a matter of indifference whether we say 'the free 'gift of GOD is eternal life in Christ Jesus' or 'through Christ Jesus'? To me, I confess, it makes a fundamental difference in the whole conception of Christianity whether we regard life as something which Christ has won for us apart from Himself, or something which is absolutely bound up with Himself, and only realised in vital fellowship with Him. And I shall hold ten years of my life well spent if I have been enabled to help in any degree in bringing this thought home to English-speaking people in years to come. The phrase represents, if you please, a Hebrew idiom, —a Hebrew mode of conception. What then? It was the mode of conception which GOD was pleased to choose for conveying His truth to the world. Let it, then, be carefully guarded. Let it be faithfully rendered. Let it be offered to our common people, that they may, by patient reflection, grasp the fulness of the lesson. I will give yet one other illustration. Dean Burgon, I am told, made himself very merry over the rendering (in 2 Peter i. 7), 'adding, in your love of the 'brethren, love.' I am not aware that he took any trouble to understand it. It was enough that

beautiful music was spoiled. I say nothing as to the music of the revised rendering, but I do say that the rendering gives us the characteristic truth of Christian morality. I do say that it sets out plainly what was put out of sight before, that love, the feeling of man for man as man, finds, and can only find, its true foundation in the feeling of Christian for Christian, realised in and through the Incarnation of the Word. And I cannot understand how any faithful translator, yielding to charm of rhythm or old associations, could dare to hide from his countrymen the lesson which he had himself once learned.

Such illustrations, and they could be multiplied indefinitely, will, I hope, throw some light on the problems, subtle and far-reaching in their applications, which were continually forcing themselves upon the attention of the Revisers in the progress of their work. So it was borne in upon them that their one aim should be to give English readers, as far as might be, the very words of the Apostles. 'Read his own words,' was the bidding of Archbishop Whately in the agony of his last illness to his chaplain who read to him the phrase 'Who shall change our vile body.' 'Read his own 'words'; and we can feel that if 'the body of His 'humiliation' is a Hebrew idiom, it is one pregnant with meaning for us. Does the title 'the Son of

'His love' add nothing to the words 'His dear 'Son'? Is 'the gospel of the glory of the blessed 'GOD' quite the same as 'the glorious Gospel'? I venture then to say that the selection of changes judged to be important would involve a complete sacrifice of the fundamental principle of fidelity to which the Revisers were pledged.

Such a selection is also undesirable. The Revision stands as a whole executed, with whatever imperfections it may have, on clear and definite lines. As a whole it ought to be dealt with and judged. Minor changes justify greater. Greater changes throw light upon minor. Let the whole have time to produce its full effect and I have no fear for the issue. A review is said to have killed it. I can see no signs of death. Its influence—I speak of the New Testament only—spreads silently and surely on every side. I rarely hear a sermon in which it is not quoted. It is read publicly, and welcomed as I have been told, in some churches. There are, I imagine, few Bible classes and schools in which it is not habitually used. The acceptance which it has received has been beyond my expectation, and, as I believe, beyond the acceptance of the Revision of 1611 in the same time. A distinguished Dean of the 17th century said, as we remember, that he would sooner be torn to pieces by wild horses than have

a share in that Revision, which only came into general use as the Authorised Version after fifty years and a revolution. I am content then to appeal to the next generation for a just judgment on the new Revision.

The resolution before us is in my opinion impracticable and undesirable; and I will go further and add that it is for the object aimed at unnecessary. I am not aware of any documentary evidence that the revision of 1611 was ever formally authorised by King or Convocation. I know of no evidence whatever that it was formally authorised for exclusive use. I believe that it won its way slowly by its own merits. After the Restoration the Bishops generally required its use in Churches at their Visitations, but not generally till then. For some time after its appearance, for twenty years or more, the Bishops' Bible and the Geneva Bible held their place beside it. Preachers like Andrewes and Laud, even when preaching before the King, took their texts from other sources which differed widely from it. The concurrent use of different versions seems strange to us, but it did not seem strange then. The Prayer Book Psalter was taken from the Great Bible, and the Epistles and Gospels were or might be taken from the same version till the Restoration. Even now our Prayer Books contain three distinct types

of Bible-rendering, in the Psalms, in the Epistles and Gospels, in the Canticles and the passages in the Communion Service. And the Bishop of Liverpool, who is inclined to doubt whether this concurrent use of different versions would have a good effect, may remember that Gregory the Great, in his memorable Commentary on Job, says expressly that he shall use both the Latin Versions in his work, following the custom of his See. Indeed I know nothing more likely to lead to an intelligent study of Holy Scripture than the use of a 'Parallel Bible.' I am content to wait for the result of such study.

Meanwhile I am not prepared to make the study impossible by offering a revision essentially fragmentary and inconsistent. I cannot venture to choose either in Holy Scripture, or in any version of Holy Scripture, details which I regard as important to the disregard of others. This phrase or that may seem to me to be strange or uncouth, but I have a limited and imperfect vision. Let me then strive with absolute self-control and self-surrender to allow Apostles and Evangelists to speak in their own words to the last syllable and the least inflection, in Hebrew idiom and with Hebrew thought. Let them so speak, and let us humbly wait till in GOD'S good time we are enabled to read the fulness of their

meaning in our own tongue. I know no way in which we can understand the meaning of a message except by the patient observance of the exact words in which it is conveyed.

BIBLICAL CRITICISM AND SOCIAL PROBLEMS.

The Churchman (New York).

November, 1899.

THERE are at the present time two groups of problems which urgently demand the attention of Christian students: the problems of Biblical criticism and the problems of social conduct. Both are alike in this, that they involve serious and persistent efforts to bring the records and the teachings of the faith into the closest possible connection with life.

The Biblical critic approaches the Scriptures from their literary side by the same methods as he would approach any other ancient writings, if with more scrupulous care and a more present sense of his responsibility. He examines their history with the frankest study of all available evidence, external and internal: he determines their interpretation with a watchful regard to the circumstances under which they were composed: he sees in them, in a word, a true monument of human experience, through which the Spirit of GOD spoke and speaks to men.

So, too, the social reformer maintains that the lessons which came to men in old time through life and are co-extensive with life, must be em-

bodied in life: his work is to hasten the coming of the kingdom of GOD, the heavenly city which is in its idea a Holy of holies: he can never forget that eternal life is present and not future only, a power which is possessed only in use; and so he works in the assurance that these also are 'days of the Son of Man.'

The critic and the reformer alike deal with the Bible as that which is from life and in life and unto life. Both pursue legitimate, or rather, I would say, necessary inquiries. Both undertake labours which in a special sense answer to our position in the growth of humanity, that 'man who lives and learns forever.' Both are exposed to peculiar temptations from that impatience which, 'heedless of far gain,' aims at premature completeness; but both, if they labour with a true sense of the limitations of their powers and their available resources, may reasonably hope to make clear something more of the divine method and of the divine power than has yet been grasped.

But while this is so, both must be exposed in the fulfilment of their task to strong popular antagonism. We have so long isolated the Scriptures from all other writings; we have so long forgotten that the Bible is not a Book only but a Library; that devout readers shrink

from questioning conclusions which have gained validity by habit and not by argument or primitive authority. And, on the other hand, the existing order of society appears to be so firmly established to those who have been shaped by it, that they are disinclined to ask whether it corresponds with what they can discern of the will of GOD for themselves.

Still the Christian student must enter on both lines of inquiry, and lay aside all presuppositions. We cannot determine *à priori* how a divine revelation must be given or preserved; we can only with the humblest patience seek to discern how it has been given and how it has been handed down to us. We look back and we see how what were once held to be necessary conditions of civilized life have passed away irrevocably. In shaping our own ideals it is well to remember that the abolition of slavery would have seemed in the first age more impossible than universal peace.

Such general reflections gain a fresh force at certain epochs; and now we seem to have drawn near to a critical point in the history of revelation and in the organization of life, at least as far as the English-speaking races are concerned. St Paul recognises in the Epistle to the Ephesians, in which we have the widest vision of the whole

counsel of GOD, two spheres in the providential ordering of the pre-Christian world, represented at the Advent by two 'men,' the Jew and the Gentile. The full significance of the image can now at length be understood; and it is for us to determine how the manifold experience of 'the nations' is complementary to the discipline of 'the people'; how in memorable words 'the 'nations prepared the world for the Christ, and 'the people prepared the Christ for the world.' And further, when we learn that these 'two men' have been made 'one man in Christ,' it is for us to consider how each race—and in the end each class and each citizen—shall bring a characteristic offering to the living sanctuary of GOD.

Once again, as I believe, we have reached a fulness of the seasons, and we are called with no uncertain voice to study with fresh enthusiasm and hope our inheritance and our duty.

The two tasks are inseparably connected. When we have realised with vital distinctness how GOD spoke in and through the past, we shall be prepared to recognise and to interpret His message to us to-day. So it is that every period of quickened religious life has been marked by fresh zeal in the study of the Bible; and, as has been most truly said, 'we may measure the real 'force and depth of every religious movement by

'the greatness of its conception of GOD[1].' We surely need to take the truth to our hearts at the present time. In the Bible read in the light of our own time, by the help of the same Spirit through which it was written, we shall find that view of the working of GOD and of the destiny of man which will be our inspiration and our support.

My personal experience, however partial and imperfect it has been, justifies the confidence which I have expressed in the result of the unreserved acceptance of the responsibilities of our position. The first Greek book which I possessed was a copy of the manual edition of Griesbach's revision of the New Testament. When I began to examine the characteristics of the different apostolic writings, I turned to the brilliant writings of F. C. Baur. When at a later time I desired to form some idea of the relation of the Church to the world, I prepared myself for the task by making a careful analysis of the *Politique Positive* of Comte. Griesbach, Baur, Comte were in keenest opposition to current opinions. Griesbach has laid, as I believe, the immovable foundations of textual criticism. How profoundly I differ from Baur and Comte in fundamental beliefs I need not say. But I owe

[1] Dr Dale, *The Epistle to the Ephesians*, p. 38.

to all a lasting debt. In various and unexpected ways all illuminated for me the apostolic Gospel.

My work has been centred in the New Testament. I cannot speak of the Old Testament with adequate knowledge. Yet it is not possible for me to doubt that when the Bible of the old Church has been investigated with the thoroughness and devotion which have brought the apostolic writings into the fulness of life, it will gain in a corresponding degree both in significance and in power. It is when the books of the Bible are studied as other books and compared with other books that their unique character is proved beyond controversy. And two facts must never be forgotten. The Old Testament substantially as we have it was the Bible of the Lord and the apostles; and the nation of the Jews, of whom is the Christ according to the flesh, implies a history adequate to account for its character.

The retrospect of fifty years of Biblical criticism is, I repeat, more than reassuring. The retrospect of fifty years of social progress is not less reassuring. In early life I was familiar with the state of things described in *Sybil or The Two Nations*. Everyone looked forward to an industrial revolution. The expectation was fulfilled,

but in peace and not by violence. It is not, indeed, yet ended; but it has made clear beyond question the elements of the problem which is offered to us for solution. 'There is no wealth 'but life.' Every man is born for a spiritual development corresponding to his powers. How then shall each man gain his end?

The problem is more urgent in America even than in England. Mr Wyckoff, in *The Workers*, has given a vivid picture of the conditions of labour in the States, and has, perhaps unconsciously, emphasised the greatest difficulty of the industrial situation, the absence of any consciousness of spiritual need in the labourers. On the other hand, the unparalleled welcome which has been given to Mr Sheldon's books shows, if I interpret it rightly, a readiness to answer to great demands, an instinctive feeling that sacrifice is equally natural and noble.

The Bible, a record of the intercourse of the spirit of man with the Spirit of GOD, a record which is more commanding as it is brought into closer connection with human life, is able to evoke what is still wanting both in character and in service. So it is that if we are to move toward the solution of the problem which is proposed to our age, the study of the Bible, frank, resolute, patient, self-restrained, reverent, must be combined with

the study of social questions. When once we are enabled to believe truly, though imperfectly, that 'the Word became flesh'—the exact sense of each word is essential to the apprehension of the fact —the solution will then be within reach and not till then. This is the divine fact which answers to the fulness of human need, the interpretation of all life up to the Advent, the source of all progress after it.

FELLOWSHIP WITH CHRIST THE RULE AND THE MESSAGE OF THE CHRISTIAN MINISTER.

The Cathedral, Durham.

St Philip and St James' Day, 1897.

This Address was delivered at the service held for the Dismissal of two of the junior clergy of the Diocese to Foreign Service: the Rev. G. D. Halford, M.A., hitherto Vicar of St Peter's, Jarrow, going out as head of St Andrew's Mission-House, Longreach, in the Diocese of Rockhampton, and the Rev. O. H. Parry, B.A., hitherto assistant Curate of St Ignatius', Sunderland, going out in charge of the Archbishop's Mission to Assyrian Christians at Urmi, Persia. The congregation consisted chiefly of those who supported the letter on Foreign Service lately addressed to the Bishop (see App. i.), and clergy of the Rural Deaneries to which the two out-going priests belonged, besides their clerical and private friends and parishioners.

THE Gospel for the day (St John xiv. 1—14), of which the voice is still in our ears, has met us with the fulness of encouragement and hope. It interprets our thoughts at this most solemn gathering and assures our hearts as few other passages of Holy Scripture could do. The Lord's charge to His apostles in view of their coming work contains all that is essential for the guidance and support of apostolic work to the end of time. At the very outset He points them to the double object and foundation of faith. *Believe in* GOD: *believe also in Me.* He reveals to them the end of their labour: *I come again and I will take you unto Myself; that where I am, there ye may be also.* He points them to the rule of their immediate duty: *Whither I go, ye know the way.* He gives them plainly and in a personal form the substance of their universal Gospel: *He that hath seen Me hath seen the Father.* He assures them of the power of their ministry: *He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.* He opens to them a continuous

and sufficient source of help: *If ye shall ask Me anything in my name, that will I do.*

Yet while we recognise thankfully all this richness of instruction and promise, perhaps we are at first surprised that the Lord says so little in detail as to the nature of His apostles' future work, either in regard to its method or to its ruling thought. But upon further reflection we shall see that both are sufficiently defined by the living connexion in which they are shown to stand to Him. All that could 'be sought for or declared' lies in essence in the sovereign image of the Vine and the branches. So far as that was realised they could find the adequate foreshadowing of what they had to do and of the manner of doing it. His life was their life; and His relation to the world would be theirs. Their office was the natural expression of the vital energy with which He quickened them, and not the fulfilment of an external law. *I appointed you*, He says, *that ye should go and bear fruit and that your fruit should abide....Herein is my Father glorified, that ye bear much fruit.* Their service was the outgrowth of their very being and not simply an effort of their will. In all things they were to occupy in due measure the position which their Master Himself had held. *If the world hateth you, ye know that it hath hated Me before it hated*

you. But He added, as the final word on His ministry, *Be of good cheer, I have overcome*—not I shall overcome—*I have overcome the world.* What He said as to His sacrifice of Himself could not as yet be fully understood, but so much at least could be disclosed that for the disciples was prepared the mother's anguish and the mother's joy: *ye therefore now have sorrow, but I will see you again, and your heart shall rejoice and your joy no one taketh away from you.* Through their ministry a new life was to take shape among men.

These thoughts of immeasurable consolation and of unfailing strength, thoughts of a work which is in a true sense a continuance of Christ's work, a growth out of fellowship with Him, find their most complete and pregnant expression in the Lord's high-priestly prayer. Addressing His Father He says: *As Thou didst send Me into the world, even so send I them into the world*—them, that is, *whom Thou gavest Me out of the world. The words which Thou gavest Me I have given unto them, and they received them,* the manifold utterances in which the Truth was set forth from time to time. *Thy word have I given them,* the one message in which all the Truth is included. *And the glory which Thou hast given Me I have given unto them,* the transfiguring knowledge which is summed up in the knowledge of Thy Name. The

words, the word, the glory, these divine gifts were preparatory to a divine union through which the world at last should be won to faith: *I in them and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me.*

In this mission, this endowment, this victorious fellowship, we too have a share. The intercessions of the Lord included His servants in the later days. *Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one, even as Thou, Father, art in Me and I in Thee, that they also may be in Us.*

Here then we have our final and unfailing confidence in the execution of our ministry: our work is Christ's work in and through us. And in times of anxiety and doubt, when we have to face a crisis of change and even of loss, as it may seem, we can take to ourselves the words in which the Lord reassured His fearful disciples: *Whither I go, ye know the way.* We cannot, it may well happen, see that which shall be: we cannot see the end. But we can see the next step: so much is clear. Yet it is also true that in some form or other we may feel the difficulty which St Thomas stated. His question answers to human experience. *We know not whither Thou goest, how know we the way?* But the answer of Him who is the Son of Man, following every movement of our

souls, lifts us into a loftier region. In all changes He is Himself the way. Each step forward is the realisation of a closer fellowship with Him. In this continuous intercourse lies the test and the confirmation of progress. In seeking and using it is the whole method of our service. No doubt, as Thomas à Kempis said: Magna ars est conversari cum Jesu, et scire tenere Jesum magna prudentia. The secret of divine companionship is only mastered by effort and discipline, and used by watchful foresight. But the same writer tells us the conditions of learning and keeping its grace: Esto humilis et pacificus et erit tecum Jesus; sis devotus et quietus et manebit tecum Jesus. The true disciple, the true apostle, will cast out all self-assertion and all impatience: the cause which is committed to him is his Lord's and not his own. If his Lord waits, he can wait too.

Our method then, in our apostolic ministry, is to seek by GOD'S gift to gain in all we do more and more complete union with Christ Himself, living, speaking, acting through us. And our message is the announcement of our own experience. The Lord, as I have already said, set out very little in detail of the Gospel which His apostles were to proclaim. It was enough that in Him they had seen the Father. In that vision all was included. Little by little its lessons would

be disclosed, but nothing could be added to it. Looking back at the very last over His finished ministry, Christ says: *O righteous Father...I made known unto them Thy name, and*—He adds—*I will make it known.* There are lessons for us still to learn; and as our knowledge grows we bear witness. Yet not we alone, for the Spirit of Truth bears witness with us. This is a thought which we must constantly realise. Not only is our message the revelation of a personal Saviour, but we deliver it as fellow-workers with a personal Paraclete. The issue of the conflict in which we are engaged does not depend on our own powers. It is the Spirit, not we, who convicts the world; yet we on our part cannot but speak the things which we have seen and heard. We speak to the ear but the Spirit speaks to the soul. Everywhere about us—this is the sum of all—there is a Divine Presence felt, acknowledged, announced.

It is well for us at all times to meditate on these foundation-thoughts of our ministry, on union with Christ as the rule and the substance of our teaching, on the immediate reality of the action of God about us, in Whom we live and move and have our being. They take us far beyond our natural anxiety and restlessness. They place our work in its right relation with Him Who gives it. They help us to know the

power of the one life, the thrice-repeated burden of the Lord's prayer of consecration.

But to-day they come to us—to you, brethren, and to me—with strangely moving force. Seven years ago on this festival I was set apart for my work among you, and whatever I have been allowed to do since has been done simply because I dared to obey what I felt to be an overwhelming summons and to throw myself on the powers of the larger life. And now in turn I dare to send two out of your own number in answer to imperative calls, as I believe, most touching and most clear, to difficult and distant works, and I dare to do it in sure confidence in the same sufficient help. I send them as first-fruits of your own prayers and counsels and devotion. I send them as forerunners, I hope, of many whose labours shall bring to you from other lands and other nations treasures as yet hidden in Christ. I send them to minister under most opposite conditions to men alike only in this, that the Christian Creed is their ancient and rightful heritage. To one the charge is given to quicken the dormant powers of the scanty remnant of a Church which was once the missionary church of the East: to the other to bind in a fellowship of faith countrymen of our own who have been taken far away from the influences of their early homes, and to train

them to be the founders of a Christian state. The very differences of their tasks is a measure of the obligations of our own Communion, and of the breadth of the Gospel which is committed to us. We ourselves need the teaching which they offer. As we recognise those obligations, as we rejoice in that breadth, our own faith is invigorated and enlarged for the discharge of our own offices in the Church of God.

And now, in the name of all those who are here present, of all who are with us in thought, though far off, let me bid those who have welcomed, as our representatives, the call to Foreign Service, a thankful and affectionate 'God speed.'

We do not, my sons, underrate the difficulties which you will have to encounter, but we believe that difficulties which spring from the fulfilment of duty prove in the end to be blessings in disguise. We do not tell you to expect quick returns, but we do tell you to remember that no effort made according to the will of God can ever be fruitless. Take with you the Gospel which we have heard to-day, and the divine words will cheer you in every stress of trial. If delays and disappointments mar your work, still the Lord's voice is clear: *I have overcome the world.* If you are unable to foresee to what your labours will finally lead, still the assurance remains: *Whither*

I go, ye know the way. Christ is indeed the end as He is the way. For the rest it is true of the disciple as of the Lord: *Therefore doth the Father love me, because I lay down my life that I may take it again.* 'That I may take it again.' All that we offer we receive back glorified by the surrender. So you go from among us and yet remain with us, conscious of unbroken fellowship with many whom you have known in the companionship of service, with more whom you know not. We send you and we go with you. You in distant fields will join in our work and we shall join in yours. The limits of labour on both sides will be extended. We shall be richer by your endeavours: you will be stronger by our sympathy. In this spiritual union we shall all alike learn by direct experience the powers of the unseen world, knowing that, in every difference of circumstance, we are one in faith, in hope, in love—one in Christ.

PRAYER THE SUPPORT OF FOREIGN MISSIONS.

τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται.

Finally brethren, pray for us, that the word of the Lord may run and be glorified.

2 Thess. iii. 1.

Centenary of C.M.S.,
Bishop Wearmouth Church.
April 26th, 1899.

IT would, I think, be wholly out of place for me to dwell this evening on the obligation to world-wide Missionary labour which is laid upon the Church generally, and with unique solemnity upon our English Church. Nor do I wish to point in detail to the encouragements of opportunity which invite at present fresh enterprises of faith, or to the grave problems raised by the organisation and discipline of young societies which demand the wisest counsels of Christian statesmanship. I desire rather to go back to that which is simplest and most universal, to the master-principle of all action and of all strength, the dependence of Missionary work in its origin and in its accomplishment upon the direct help of GOD sought and welcomed. *Pray ye the Lord of the harvest,* our Saviour said, when He looked upon the multitudes ripe for ingathering, *that he send forth*—*ἐκβάλῃ*, put forth with tender constraint as the Good Shepherd 'puts forth His own sheep'—*labourers into His harvest.* Missions in their beginning are of His inspiration.

Pray for us is the thrice-repeated apostolic charge from the midst of the conflict with heathendom. Missions in their fulfilment are of His support. The command to offer such entreaties, such intercessions, is the assurance that they will be heard. We also no less than the earliest disciples are servants of a speaking and acting Lord.

Brethren, pray for us that the word of the Lord may run — in the vivid phrase of the original—*and be glorified.* So St Paul gathers up all that he has to request for himself in one crowning petition, and the petition of the apostle in the first age is the petition of all to whom apostolic work is committed in every age. The want which St Paul felt, the help which St Paul craved, the power which St Paul knew to be accessible, remain unaltered. The ambassador of Christ now as then, baffled and perplexed by ignorance and wickedness, alone and yet not alone, looks to his brethren in other lands for the sustaining ministry of love: the distant churches, now as then, are called to share by spiritual sympathy in a work which belongs to the fulness of their life: the treasury of heaven now as then is open for all who claim their inheritance of unexhausted blessings. It is not a devout humility so much as an unfaithful luke-

warmness which draws a sharp line between the apostolic Missions and our own. Whatever difference does divide them, let us be sure of this, is due to man and not to GOD. It is true that the area of labour spread out before the messenger of Christ in these later times may be seen to be larger than it was once held to be: that the natural difficulties of inheritance, of character, of circumstance which bar his progress may be apprehended more distinctly than of old: that the slow fulfilment of the divine counsels, seen in the light of wider experience, may forbid the enthusiastic eagerness of hope; but the Holy Spirit by Whose teaching we are inspired, the Son by Whose intercession we are supported, the Father by Whose love we are called, are eternally unchangeable. If there be change in the efficacy of our appeals and our ministry it is from ourselves. Not one promise made to the Church has been revoked. Not one gift has been annulled. Not one command has been withdrawn. '*Make disciples of all the nations*': '*Receive the Holy Ghost*': '*I am with you all the days*': are still living words of a living Saviour, spoken once and spoken always. The slackness of our own energy is alone able to hinder the progress of His triumph: the dimness of our own vision is alone able to dull the effulgence of His glory.

We have to-day—let us in most humble reverence face the fact—a Divine Gospel to proclaim and a Divine force to use. No temporary disappointments, no apparent failure, no deferred hope can alter this truth. For the way in which GOD'S counsel is fulfilled must necessarily vary according to the varying circumstances of the world. It is not given to us to foresee how Christ will shew Himself, or by what advances and after what delays this end towards which we aspire will be reached. We cannot even tell of ourselves what is the right fulfilment of our own desire. We all know how St Paul's prayer was answered. He was opposed, rejected, imprisoned, martyred. The unreasonable and evil men from whom he sought protection finally triumphed over him. He asked for deliverance and he found death. But what then? His message was not lost. It was for a time hidden; and few things in the history of the Church are more striking. But after a dark, cold season of waiting the harvest was matured. Where he had sown others reaped; and through manifold discouragements and checks and antagonisms the Gospel of the Cross within three centuries conquered the family, the schools, the state.

The lesson is written for our learning. Let us do our work. Let the harvest, if GOD so

will, be for those that come after us: there will be joy then for the sower. It may therefore be true, though I do not for a moment believe that it is true, that the measurable success of our Missions is relatively small: the fact that it is so leaves our duty unaltered. It may be true, and I believe it is true, that our chief successes, like the chief successes of the apostles, have been confined to races who have no old book-religions: the fact, if it is so, imposes on us the obligation to study afresh our methods. Success and failure are given alike for our learning. Success and failure are in the hands of GOD. For us is the patience of unwearied labour, the willing acceptance of discipline, the watchful use of opportunity. But though we acknowledge most thankfully the greatness of individual devotion, though we recognise that much has been already done and far more has been prepared for the conversion of the heathen—for while men have slept GOD has worked—though we confess that in our own experience the blood of martyrs has been proved to be seed—a force of life, and not a wasted power: we cannot for a moment hide from ourselves the fact that Mission work has not at present taken its proper place among us. It has not hitherto come to be regarded as a first demand on Christian obedience: a supreme

obligation laid upon Englishmen by their commercial supremacy: a paramount duty of our National Church: and more, far more than all this, an inherent necessity of spiritual life, for if the Divine light is kindled it must shine: if the Gospel of the Word Incarnate is what we believe it to be, those who hold it must proclaim it, as they can, to all who share the nature which He has raised to heaven.

This most solemn period of commemoration brings such thoughts before us with eloquent and moving power.

I am anxious therefore to press the cause of Missions once again upon every believer as part of his own personal duty: to claim from all thoughtful and regular intercession for the due fulfilment of the Evangelistic office of our Church; to bid all welcome the claim which St Paul makes as directly addressed to each one of us in behalf of those who inherit the work with which he was charged: welcome it not as a faint echo from some forgotten time, but as a living voice laden with the hopes, the anxieties, the joys, the sorrows, of living men: welcome it not simply as a memorial of labours which were powerful in bygone ages to convert the Roman Empire, but as a pledge of victories yet to come. To this end I ask you to realise to yourselves that our

own missionaries are very apostles who are ever pleading with you for help in the discharge of their Divine office, while they set before you the ends which seem to lie within their range. I ask you to see a fresh Corinth, no less beset by idolatry and unbelief and corruption than that Corinth from which St Paul wrote to his Macedonian converts, in Calcutta, or Benares, or Cawnpore, or Delhi, or Lahore. I ask you to compare your own spiritual privileges with those of the Christians of Thessalonica, your freedom, your resources, your knowledge, your obligations, with theirs. And then when you have done this, when you have felt who are the pleaders now, and what is the cause, I ask you if you can put aside the petition which comes to you in the apostolic words, *Brethren, pray for us that the Word of* GOD *may run and be glorified;* if you can decline the fellowship which is offered you in making known the Gospel by which you live, or if you are not rather grieved that more is not demanded of you to whom much has been given.

With such questions I might well be content to stop. The answer to them cannot be doubtful, for if once we understand, if once we receive, the apostolic charge, we cannot be slow to meet it according to our power. I assume then that all who reflect upon the character of our Christian

profession, upon our duty as Churchmen, upon the marvellous trusts which are committed to Englishmen, will gladly acknowledge that they are bound to pray for the progress of Missions as they pray for the welfare of the whole Church, and of their own nation, or for the deepening of their own religious life: but still it may give directness and force to our general conclusions if I ask you to follow me a little further, while I endeavour to indicate very briefly some of the blessings which may be expected to flow from the habitual fulfilment of this admitted duty. For if the energy of Mission prayer be quickened among us, it will by GOD'S grace be doubly blessed; blessed for the furtherance of Missions, and blessed for our own spiritual growth.

1. It will be blessed for the furtherance of Missions, by the increase of missionary zeal, by the strengthening of missionary effort, by the realisation of Divine help.

Blessed by the increase of missionary zeal. Prayer is essentially active and expansive. If we pray for the attainment of an object, we shall work for it also; and we shall even without any set purpose make our interest in it felt. If we pray for Missions in secret, we shall plead for Missions openly. At present we seem to limit in some strange way our practical interpretation of

one of our commonest petitions. The coming of our Father's Kingdom, so far as this phrase has any definite meaning for us, stands for something far less vast than those promises suggest which help us to rise to the magnificence of its hope. A special appeal, or an exciting incident, or a periodical report, opens for a moment a glimpse of a diviner prospect; but this soon fades away from the visions of our common life. If however the clear and constant thought of Missions gives distinctness and breadth to the familiar words: if we learn to say not with the lips only but with the heart and with the understanding, 'Thy 'kingdom come': if we intensify our prayers by due reflection on the vastness and variety of the work for which we pray: if we take pains to gain a detailed knowledge of some part of the whole Mission field; then we shall soon speak one to another of that which burns within us. Zeal will kindle zeal, where before silence chilled it; and devotion will pass into deed.

Already, as I rejoice to know, not a few parishes in Durham can tell what it is for the energy of their own faith to have a living link with Missions in distant lands. May their number be multiplied tenfold for our strengthening.

It will be blessed again by the strengthening of missionary effort. We all know what is the

inspiring, sustaining, power of sympathy. We may be alone, cast down by difficulties, sore pressed by temptations, toiling as it seems without fruit, but in the midst of all that baffles, wearies, distresses us, we feel perhaps that from far off the loving memory of friends follows us: we feel that they silently mingle with our efforts: we feel that there is something of communion which distance cannot hinder; and so we take heart again. It is said that the way-worn labourers of Iona found their burdens grow lighter when they reached the most difficult part of their journey because the secret prayers of their aged master Columba met them there. I can well believe the story; and such comfort of unspoken sympathy the Church at home can give to the isolated missionary. If when he is saddened by the spectacle of evil which has been accumulated and grown hard through countless generations: if when his words find no entrance because the very power of understanding them is wanting: if when he watches his life ebb and his work remain undone and almost unattempted; he can turn homeward with the certain knowledge that in England unnumbered fellow-labourers are striving from day to day to lighten his sorrows and to cheer his loneliness; I can well believe that he too will find that refreshment and joy in the consciousness of

deep human fellowship, in our Lord and Saviour, which will nerve him for new and greater toils: that he will be strong again with the strength of holy companionship and courageous with the solace of hope. 'You intercede for us, I know' are words which I read this afternoon in a letter from one of our friends in a post of singular difficulty. GOD deals with us as men and helps us through men.

It will be blessed once more by the realisation of Divine help. We do not indeed care to inquire how prayer affects the will of GOD. It is enough for us to know that our GOD is a GOD who seen under the conditions of human life answers prayer. This is the testimony of the Mission Field. Our prayers then will carry there not only the deep and prevailing assurance of natural sympathy, but the pledge of Divine help. It is not for us to prescribe, it is not for us to know, the seasons which answer to the fitting accomplishment of the Father's purpose. We pray according to our most imperfect sight. We trust our prayers to the absolute love of GOD, sure at least of this that no effort will be lost which is consecrated to Him, sure that the good seed which is watered with tears will hereafter bring gladness to the reaper's heart, sure that if we pray to Him and as we pray to Him, the Lord of the harvest will send

forth His labourers, some, as it must be, for the toil of patient waiting, and some for the toil of thankful ingathering, but all alike sobered and strengthened by the burden of His Cross, all alike crowned with the undying wreath of His victory.

2. In these and in many other ways the energy of Mission prayer will be blessed for the furtherance of Missions. It will be blessed also, as I said, for our own spiritual growth, blessed by creating in our hearts larger views of the untried power of faith, a livelier apprehension of the manifoldness of Christian work, a fuller preparedness for action whenever it may please GOD to call us to His service.

It is one of the perils of our intense, insular, English life that enthusiasm can rarely find expression among us except through conflict. Forces which in a larger space would have a fertilising power are pent up here till they gain strength enough to make an outlet for themselves and then too often they bear desolation in their course. But the breadth of the Mission Field offers free scope for their fruitful activity. Let us only in this season of quickened devotion think how in past experience the message of the Gospel has been proclaimed effectually in this region and that, how it has called out unexpected revelations of

thought from many hearts in many lands, and we shall come to see that the very differences of character and training, of tendency and impulse, which grieve and perplex us at home have elsewhere the promise of peculiar usefulness. Let us only lose ourselves—all that belongs to our own history and our own modes of thought—in the simplicity of the Truth, and we shall thankfully acknowledge in it mysteries of wisdom on which we have not been allowed to look and mysteries of power which we have not been allowed to exercise.

In this way, as we learn to distinguish better the different spheres of missionary work, each charged with its own special interest and each calling for its own special gift, we shall gather lessons for our encouragement and guidance in this England, this epitome of the world, in which we live. The conviction will come home to us, not as a speculation but as a fact, that the fulness of the Catholic Church must be completed in many ways: that there is thus within our attainment the rest of patient confidence even when we cannot receive the rest of present insight: that we can each see but little of the glorious whole which yet we must labour to acknowledge in its infinite and unimaginable splendour.

Such larger lessons will themselves enforce

upon us the sense of our personal responsibility. For our study of human wants and gifts will shew us that if there is room for all men in the field of the world there is also need for each man. It is by that which we do see that we must severally live. It is that which we do know that we must severally teach. And exactly as we feel the grandeur of the commission to the Church, exactly as we feel the insignificance of that which lies within our power, we shall feel also the sovereign duty of adding this fragment to the sum of Christian effort.

So it is that whether we look at home or abroad, whether we strive to embrace the largest range of Christian action or to realise the inmost wants of our own souls, we see how the energy of Mission prayer, if we give ourselves to it simply and thoughtfully, if we strive to understand the blessings which we seek, if we press forward to offer justly and faithfully what we can render, will act upon Missions and react upon ourselves.

I ask you then yet once again to hear the words of St Paul as they are spoken now immediately to yourselves, to hear them as spoken to you by some labourer in that heathen land to which your hearts are naturally drawn: to hear them as they come from the wilds of America

where Christianity offers to the Indian his one hope of survival: to hear them as they come from the islands of the southern seas hallowed by the blood of saints: to hear them as they come from Africa, where the Missionary strives by heroic self-devotion to repair the wrong done by the slaver: to hear them as they come from Japan where a whole nation seems to be drawn by an eager impulse toward the Gospel: to hear them as they come from China and India—our own India, through which lies the entrance to all the millions of the East: to hear them as they come from the Holy Land where, as we humbly trust, GOD will be pleased to give us in due time the fulness of peace, as He gave there the One Foundation of peace, peace in the union of Christian Churches: to hear them as they come from every quarter of the world from those who have been your fellow-workers in Durham: to hear them charged with every tender accent of personal appeal and persuasive with every endearing memory.

I do not attempt to define what the voice will say to the single soul. Listen in stillness and the message will become clear, direct, inspiring. Listen in stillness and obey in faith.

The words are for all and they are for every one, powerful alike to express the common want and to enforce the special petition.

The words are addressed to English Churchmen by more than 6000 missionary workers, their own representatives scattered throughout the world:

Brethren, pray for us that the word of the Lord may run and be glorified.

THE DOUBLE WITNESS.

καὶ ὑμεῖς δὲ μαρτυρεῖτε ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

Ye also bear witness because ye have been with me from the beginning.

St John xv. 27.

Bicentenary of S.P.G.,
The Cathedral, Durham.
June 13*th*, 1900.

THE connexion in which these words stand gives them a unique solemnity. The witness of believers is placed side by side with the witness of the Holy Spirit. We are brought face to face with the amazing truth that GOD is pleased to take men as His fellow-workers in the salvation of the world. *The spirit of truth...shall bear witness of Me; and ye also bear witness.* On the one side the Divine counsel is made ever plainer from age to age: fresh lessons are brought out from the one unchanging Gospel by intellectual revolutions: larger conceptions of Christ's work are laid open in correspondence with the larger fields which are prepared for their fruitful development: fresh opportunities are offered for the exercise of that fellowship with GOD and man which is the soul of spiritual life. All this is the work of our ever-present and yet ever-coming Advocate, the Spirit sent in Christ's Name, who maintains our cause in the light of the gathered experience of men.

And on the other side man is called to be GOD'S interpreter. Each believer, in virtue of

his personal union with Christ, first appropriates the lessons of the Spirit and then spreads them: he makes known what he has himself learnt in a divine intercourse: he sets forth day by day signs which others may read of a power moulding him little by little to higher uses: he shews reflections, faint it may be and blurred, of the Father's love which reaches to all: he travels in thought and prayer and sacrifice to regions where it is not yet recognised.

The Spirit witnesses and men witness. Both witnesses are necessary and both are continuous.

The Festival of to-day is a witness of the Spirit who speaks to us through the Body of the Church and enables us to feel through the chequered history of two centuries the inward and indissoluble sympathy which joins together labourers for Christ in whatever fields they labour, the living bond which unites the foreign work of the Church with her home work, the irresistible power which impels us in proportion to our faith to take part in the most distant ministrations of the Gospel, the stirring of a fresh consciousness, of a national call hitherto most imperfectly heard to a world-wide proclamation of the Gospel.

And at the same time this witness of the Spirit places in a vivid light the witness, the inevitable witness, of the believer, and calls it to

a more vigorous activity. The form of our witness may vary according to our circumstances. The concentrated intensity of our efforts may depend upon the position in which we are placed. But the law of the Christian life is the same everywhere. The Christian has everywhere a witness to give. From the earliest moment when the disciple feels his attachment to Christ, he has entered on his work of an Evangelist. He may fulfil his part feebly, waveringly, imperfectly, but as long as he remains by his Lord's side he does fulfil it. No one can stand in the light of that august Presence and not reflect something of its brightness. Nay, we may go further and say that no one can withdraw from it for a time and not still bear about with him, like Moses when he came down from the Mount, traces of a glory which hath been, influences of those powers of the world to come which he has shared. And for those who cling to Christ the witness grows ever more distinct with longer companionship. There is no abrupt change in its character, but it gains in clearness and breadth and power as the years go on. It is like the daylight which passes insensibly from the grey dawn to the splendour of the noontide.

Friends, as common experience teaches us, catch from one another a likeness of thought and

manner and expression; and so it is with this Divine friendship, if we may dare to use the term which Christ Himself authorised. As we follow Him as friends more closely, as we listen to His voice more heedfully, as we fix our eyes upon Him more intently, we bear witness to Him with the fuller, deeper, truer testimony of a life animated by His Spirit.

For the witness of the Christian to Christ is a witness of life, of action, of deed, and not of thought or word only. *Ye bear witness to Me because ye are with Me:* ye bear witness, Christ seems to say to us, because even when I am withdrawn from you outwardly, I am still a present power to inspire and shape your course *all the days to the end of the world.* I am with you, and you shew the marks of My companionship. Your witness does not lie in the clearest and most authoritative statement of opinions, though the vivid and right apprehension of doctrine may and does become the greatest help to well-doing, but in a life which is one long prayer, one sacrifice made without reserve, a life moulded by the life of Christ. Thought and word are only parts of the consecrated energy of the whole man. Thought may, nay must, leave us face to face with unsolved and insoluble difficulties. Words may fail to express the feelings and impulses by which

we are moved. But the living act, however inadequately and imperfectly, does answer in some extent to the sum of our powers. And it is through the effort after the Christ-like life that we come to gain peace in the midst of conflicts. For however greatly we may be perplexed, the extremity of doubt still leaves open the way of love which gives persuasiveness to our example.

And we have all the strongest motive to tread this road. For once again the witness of the Christian is not only a witness by a life but it is a witness to a life. It is the testimony of those who believe in sober earnestness that GOD has visited His people: that His Son has died for them and for the world and raised their nature up to Heaven that they too may ascend thither. These glorious truths, which are as plainly written in history as the deeds of warriors and statesmen, form the sum of that which we declare from personal knowledge. What St John said of the apostolic testimony in the opening of his first Epistle is true in a secondary sense of all of us. *That which was from the beginning, that which we have heard, that which we have seen with our eyes...concerning the word of life...declare we....* Our witness is the proclamation of a life human and divine by which the destiny of man has been fulfilled. Doctrine is the realisation according to the laws

of human thought of the facts which express our Creed. Life is the test of their transforming energy. They connect, as nothing else could do, all the circumstances of our position, personal and national, all the endowments of our nature, with the supreme end of our being to make known the glory of GOD. They offer the substance of our faith in a form which can never grow old and never be fixed beyond the power of growth. Like all other facts, the facts of the Gospel gain in meaning as we come to know more, by widened experience, of the world, and of man, and of GOD. For each one of us use, reflexion, life, deepen the perception of their power. They belong to every people, and all experience is their interpreter. No truth lies outside their range, and no race lies outside their influence.

If such facts are once apprehended vitally they cannot but constrain the believer to seek unreservedly to fulfil the obligations of his faith. The Christian, simply as a Christian, is as we have seen in all places and at all times a Missionary, carrying into new fields by the ministry of life what he has learnt and is learning of the work of Christ. No limits are set to the scene of his activity. He fulfils patiently his own appointed task, but at the same time he is not absorbed in it. He knows that what he is allowed to do is

a fragment of an infinite design; and because he is enabled to understand the breadth of GOD'S purpose he reaches forth with joyful sympathy to those who are called to more arduous labours in foreign lands and to larger sacrifices.

The Paraclete...shall bear witness; and ye also bear witness because ye are with Me from the beginning. The Christian life, I repeat, is essentially a Missionary life, and Foreign Missions express the natural activity of the Christian life in regard to those who are without the Church: the effort now in one direction and now in another to win new victories of faith, future in our attainments but certain in the Divine will: the proclamation, wherever a hearing can be gained, of a message addressed to all mankind: the participation in a task which will find its issue only in the consummation of all things: the testimony borne still through failure and disappointment to truths which concern every man made in the image of GOD.

If, then, our Christian profession is more than a name we cannot rest till we have all claimed for ourselves some share in the widest labours of our Church: till we know that according to the measure of our means we are helping—helping with thoughtful and resolute purpose—to convey the blessing which we have found to all who have

not received it, though it was prepared by GOD for them also.

So it is that such calls as are made upon us to-day seem really to try our own faith. There may be differences of opinion as to the best mode of fulfilling the apostolic work of Foreign Missions, but among Christians there can be no question as to its paramount importance. If then we are not sensible of any earnest desire for the spread of the Gospel among the heathen, if we take no intelligent interest in the plans which are formed to secure this end, if we claim no part in carrying them into effect, must we not pause to reflect seriously whether we do fulfil our missionary work at home, and bear our witness to the claims of Christ in the common duties of the passing days?

Men urge, I know, the engrossing demands of domestic needs as an excuse for neglecting more distant obligations. But anyone who is tempted to use the excuse will feel if he considers its meaning that it is a frivolous pretext. There can be no conflict between different parts of the Christian's work. The keenest, truest, completest devotion to our own duty is just that which places us in closest sympathy with all who are labouring in other ways for the same cause. Foreign work is the necessary sign, the natural overflow of home work. In labouring, in praying for the success of

Foreign Missions we labour and pray for the spread of Christianity at home. We picture to ourselves solitary Evangelists in India, striving in an unequal struggle to bear the tidings which are our strength to the teeming populations of great cities; or the faithful friends wandering from village to village if perchance they may make some scattered families learn from their self-sacrifice the value of the soul; or the scholar slowly and patiently bringing to shape the rude dialect, that so it may be hallowed by conveying the message of Christianity; and touched by the thought of their devotion do what we can to encourage and sustain them: can you doubt that we shall come back refreshed, invigorated, quickened to our own proper work?

For here by a happy paradox love grows deeper as it grows wider. Feeling which finds expression in act gains strength and does not perish in the using. The extension of our thoughts to the remotest enterprises of our Church reacts upon ourselves. We are enabled to answer in the most effective way the reproaches of those who tell us that the resources of faith are exhausted. Old trials of faith, old victories seem to be again enacted before our eyes. The intense reality of the battle with open heathenism interprets to us the character of our own warfare. Looking

abroad we learn to endure hardness and to bear reverses. We are schooled to win our souls in patience by the examples of heroic workers who never lose hope through years of long delay, who know and shew by their labours that they know that they have a message for the world.

In this way our own work is helped by the missionaries' work even as we help theirs. The two works are vitally connected; and even afar off we may make our own in some sense the triumphant witness of the Mission field. The Christian Life is one: the Christian Body is one. As we each strive to fulfil the function assigned to us, consecrating the resources which are offered for our use, we do in Christ all that Christ does here or to the uttermost part of the earth.

Thus the occasion of our service to-day brings us a great opportunity. It commends to us the full meaning of our witness. It presents the petition of the world, the solemn cry of heathendom, 'Come over and help us,' a cry in life if not in words, with constraining persuasiveness. It makes it easy for us by the influence of common feeling, by the sense of other supplications joined with our own, by the foretaste of a spontaneous unity, by the energy of a catholic power hitherto faintly realised, to cooperate as we have not yet done with our foreign missionaries in that work

which, as we have seen, presents to us in the most impressive form the true ideal of our calling. If each congregation among us were to claim for itself some fragment of the mighty field however small: if it made it its own by prayers and alms: if it were bold to look to the ends of the world for lessons of patience and lessons of hope, the coming of Christ's kingdom for which we pray with vague words would not be far off.

We need it is true a far deeper sense than we have yet gained of the grandeur of our calling if we are to meet it with adequate enthusiasm. The experience of the last few months has taught us something of the obligations of our Empire, something of the spirit of unity disciplined and purified through great efforts and great sacrifices which animates all the parts of which it is composed. A world-wide Empire is a faint earthly image of the Kingdom of GOD, even as the Roman Empire was in the Apostolic age. The unity established by ties of blood and character and history is a transitory sign of that eternal fellowship for which we were made. Imperial dominion and imperial unity force us to think of corresponding duties. They make it impossible for us to forget our national call. If the dim shadows have stirred the souls of the whole nation with an unparalleled spirit of devotion, what might not come to pass if

we could feel the majesty of the spiritual realities which answer to them?

And here we cannot forget that the Society for which I plead to-day has striven unceasingly during its two centuries of work to follow our countrymen throughout the world with the ministries of the Gospel: that by creating the Colonial Episcopate it has laid the sure foundation for future development: that on it will be laid in an especial degree the duty of so using the opportunities which as we trust will shortly be opened in South Africa for evangelistic efforts as to remove from us the charge of selfish aggression.

I ask you then, my friends, to welcome this great occasion gladly, to give thought that you may understand at least a part of the vast scheme of Foreign Missions in order that you may cheer by intelligent sympathy some one of those who are entrusted with its execution. I ask you not to follow a fashion by conventional gifts, but to satisfy yourselves that a share in missionary enterprise is a necessary part of the fulness of Christian life. I ask you to select a definite object, as occasion may be given, a school or an orphanage or a church, in some heathen land, as the special aim of your efforts, that your sacrifice may be sustained by directness of interest. I ask you to

make your offering not with regard to the importunity of man but to Christ.

And may your alms be hallowed by your prayers. So will they be doubly blest: blest to those whom thoughts of love can reach by the silent secret workings of the Spirit: blest to you who will be strengthened by the effort which you have made to bring yourselves into closer fellowship with other servants of Christ. Think, to gather up what I have said: think, as you select the special object which you resolve to aid, how it is related to your common life: think, as you lay aside your offering in Whose Name and for whose glory it is made: think of those whom the Gospel which you are pledged to proclaim has not yet reached: think of those who have gone from among you to maintain a lonely conflict in the face of overwhelming evil; and then, guided by clearer knowledge, touched by livelier sympathy, roused by holier courage, you also will *bear witness* to Christ in your daily work, more wisely, more fervently, more boldly, *because you are with Him from the beginning.*

THE PROPHETIC CALL OF LAYMEN.

καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν.
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται.

It shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams.

Acts ii. 17 (Joel ii. 28).

Festival of Lay Workers,
The Cathedral, Durham,
July 31, 1895.

I HAVE often spoken of the opportunities which our common life gives us of unselfish devotion. I wish now to consider this thought under a special aspect. I wish to speak of the opportunities and powers which are given to us all for spiritual service, and of the obligation which is laid upon us to use them faithfully by the help of GOD.

The words which I have taken for my text were quoted by St Peter, as you will remember, from the prophet Joel in interpretation of the sign of the first Whit-Sunday, the birthday of the Christian Church; and they are still addressed to us in every generation. For when we realise with the most vivid distinctness the miracles of that great Pentecost, we shall find that the true meaning and greatness of the event lie, not in the voice of inspired devotion, which became intelligible to all who heard it in the tongue in which they were born, not in the fire-crowned worshippers, but in the power which stirred human souls with the sense of a divine fellowship, in hearts kindled by GOD'S love. That power is still unexhausted: that love is still unchilled. The wind fell: the flames died away:

the voices ceased. But a life was quickened which had an infinite force of subduing all things to itself: a Church was sent forth upon its mission conquering and to conquer. Of that life we all are heirs: in that Church we are members. Brethren, it is well for us, I think, to look to the beginnings of our Faith, if we would understand what it is, what it can do, what it is GOD'S purpose that it should do. The great gulf which we see fixed between the first age and our own is opened, not by the will of GOD but by the unbelief of man. The life by which we live is a divine life: the Church in which we are incorporated is Christ's Body. Once at the first the power of our Advocate, the Spirit sent in Christ's Name, was shewn to eye and ear that men might look back and know what is within their reach. That open revelation was given for our encouragement and for our use. No blessing which it disclosed has been withdrawn. There are to-day miracles for us to work, an inspiration for us to claim—miracles, signs, which are fitted to make it clear under the conditions of our time that GOD is indeed with His people: an inspiration able to give utterance through 'surrendered souls' to the truths of nature and history which are waiting for a spiritual interpreter.

It shall be in the last days, saith GOD, *I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy.* Such was the promise; and so we read that the disciples of the Ascended Christ, gathered together in one place, *were all filled with the Holy Spirit, and began to speak...as the Spirit gave them utterance.*

The record in its brief simplicity is of the highest moment. It lifts us at once, if we reflect upon it, above some natural misconceptions. It takes our thoughts away from earth and fixes them on the love and wisdom and power of GOD. It helps us to feel the breadth and the certainty of His working. It deepens the sense of our own responsibility. It brings to us again the conviction of a spiritual unity underlying every separation of earth. It places before us in luminous clearness the divine commission of the Church, the whole congregation of faithful men scattered throughout the world.

For the gift of Pentecost was, as we see, in accordance with the old prophecy, a common gift, a gift for all the congregation. It was the endowment of a body representative of all believers, and answering to the new life by which all were quickened. In this form the gift of the Spirit was not for the Apostles alone or for any

one class, but for all who had embraced the message of the Resurrection. It was not a peculiar grace bestowed for the fulfilment of a special work, but the energy of the One Spirit, to be used by all who received it according to their several ability. It was the witness to the believer that Christ was in him, the source of availing strength, waiting to do His own work through him.

And the gift of Pentecost was not only a common gift, it was also a social gift. It was not a private possession of the individual to be cherished as a singular privilege, still less to be displayed as a personal advantage. It was the call and the instrument for wide service. It was the witness to the believer that he was in Christ, partaker of an indissoluble life, which must find its expression in action.

This gift of Pentecost, this common, social, gift of the Spirit was not for one time only, but for all time. It is our inheritance as Christians; and we need at present to remember that it is the inheritance of all, to be administered by all. The conditions of the Catholic Church—the conditions of our own National Church—and of society at large tend to obscure the nature and the form of our general obligations as members of Christ's Body. We have grown accustomed

to the exact definition of officers, to the pursuit of limited aims, to the engrossing interests of fragments of duty, so that we are tempted to forget the one life which underlies them, the one life which gives worth to every office and harmony to every aim—the life of the Spirit, in which every Christian has his share with its essential obligations and blessings unaltered and undiminished.

I certainly do not wish for one moment to take away anything from the special gifts or responsibilities of the appointed ministers of the congregation. But I do wish to affirm a ministry of all believers simply as believers. I do wish to turn your eyes, brethren, to *the powers of the world to come*—of the Christian age which has come—powers of which you have been made partakers. I do wish to lead you to attach a life-long meaning to that laying on of hands, which confirmed you for a life-long work. I do wish to bid you study the prayer for the sevenfold gift of the Spirit which preceded the benediction, as characterising the manifold duties—one duty in many forms—for which you have been equipped.

For is it not true that the energy, the power, the persuasiveness of the Faith suffer immeasurably because laymen fail to recognise and to use their prophetic gift? Some virtues,

such as temperance and honesty and purity especially demand the advocacy of laymen. On laymen is laid of necessity the chief responsibility for the disciplining of the family and for the development of home. And what the family is, what the home is, that is the nation. Even under the old dispensation the greatest prophets were laymen—David, Isaiah, Daniel were laymen—and yet we have forgotten, or failed to learn, in this later age the law which imposes upon him who has found the truth the obligation of proclaiming it.

Is it not true that the great majority of Churchmen who should be preaching the Faith by the open avowal of Christian motives, by the plain acknowledgment of Christian hopes, by the practical enforcement of Christian belief, by the thoughtful interpretation of Christian doctrines, are content to be silent, as if their parts could be fulfilled by proxy?

Is it not true that whole regions of thought and action are left, as it were, outside the range of our Creed, by a kind of common consent, as if the message of the Incarnation did not necessarily affect everything which falls within the scope of human faculties?

Is it not true therefore that men are led to form a false estimate of the Gospel from the use

which Christians make of it, and to mistake its inherent character?

It cannot indeed be otherwise. The average life of Christians must be the sign and the measure of the Christian Faith to the world. And that life, exactly so far as it is not a mere habit or imitation, must be a victorious progress, a continuous mastering of fresh truths, a winning of a more perfect peace within and without.

To this end then we who have received the public ministry of reconciliation claim from all believers, in order that the fulness of the life may be attained, the offering of every natural gift in the Spirit and in the power of the first Pentecost, of every gift as divine by its consecration and social in its end. And we make the claim the more urgently because it has been so long left in abeyance. But happily there can be no prescription of disuse against a divine promise. If hitherto laymen, as I have ventured to say, have for the most done little in active service of the Faith, it is because little has been required of them. We have not pressed upon them boldly enough the duty of prophetic ministry. We have not charged them to stir up the grace which is in them. We have not learnt the value of the accumulation of small efforts, the strength which comes from the confession of

sympathy, the conquering energy which lies in a common movement.

But the stress of present needs is teaching us these lessons. The Clergy cannot proclaim the message of the Gospel in all its applications. They cannot interpret it in all its depths. They cannot trace on every side its rich harmonies with the many strains of life. We must guard our own trust; but at the same time we must ask every layman to help us—nay, to fulfil his own work—as an Evangelist.

The trust, as you know, finds a striking expression in the first records of our Northern Church. When Aidan preached, Oswald stood by his side to interpret the message. Bishop and king combined to bring the Gospel to the people. And at all times the Gospel needs in a most true sense the lay interpreter, the sober application of the divine Truth to the business of every day, which can be made through those who have large experience in affairs.

So it was from the first. Let anyone read the Epistles of the New Testament, and he will find that the powers, the responsibilities, the victories which come through spiritual gifts were not then held to be for a small section of the Church, or for its responsible officers, but for all the faithful, as they worked each according to

the circumstances of his position. And as it was in the beginning so it is now. We, too, are living in 'the last days,' in the presence of the fullest, the final revelation of the Father—in the Person of His Son brought near to us by the Holy Ghost. For us too, for all of us, the words are written which have been proved true by the experience of every age of faith, proved true by the experience of every feeblest worker: *It shall be in the last days, saith* GOD, *I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy.*

And therefore I cannot but rejoice in a gathering such as this, which is at least a partial answer to the call for lay work. Some of you, my friends, as evangelists, or teachers, or visitors, have already recognised that you have, as members of Christ, a prophetic office. You have openly confessed that you have a debt to the whole body which corresponds with your opportunities. You have welcomed the condition of sacrifice which constrains us to bring our best to GOD, that we may in due time ourselves receive our offering back again transfigured by the consecration.

For such a gathering, where all are teachers in different degrees, brings before me whatever has been brightest in my own life. But I need not speak to you of the joy of teaching and its

exceeding great reward: how our own thoughts grow clearer, fuller, wider, as we see them taken up, reflected, extended by those who listen to us: how difficulties frankly met become sources of fresh conviction: how sympathy opens the springs of unexpected enthusiasm: how a power of life enters into doctrines which are dead theories as long as we keep them to ourselves: how each point that is illuminated becomes a new luminary, for *everything that is made manifest is light.*

I need not speak to you of these things, for you yourselves know them exactly so far as you have entered into the work which you have welcomed. But as you know them, as you have felt the blessings of service, as you have realised the powers of a larger life, as you have seen, perhaps, in the action of spiritual forces the promise of that peace on earth which men seek vainly by material means; let me ask you to make your knowledge known. Enlist fellow-workers in the cause which you have tried. Tell what you have experienced; kindle in others the fire which warms you with a generous zeal. Call them to the glad stewardship of a great heritage, to the faithful dispersing of treasures which they have not gathered, to the strenuous use of opportunities which they have not made. Strive, as far as lies in you, that no one shall be left without the

inspiring confidence that through Him the Divine Spirit is working for the edifying of the Body of Christ. We cannot fulfil our sense of office, we cannot gain our own end till every Churchman and Churchwoman is a Church-worker. Such service is not a work of supererogation which can be left undone without peril, and which, if done, can claim reward. It is the response, always most imperfect, to a voice of GOD: the discharge, to the last inadequate, of a spiritual trust: the sign, the necessary sign, of the life of Christ in the believer.

Regarded in this light our present gathering is, as I said, 'a partial answer to the call for lay 'work,' the first-fruits, dare I add? of a coming harvest. The special work which has been given to me to do in the oversight of a great Diocese constrains me to claim this universal service with importunate earnestness. When I see on every side the need and the opportunities for bearing glad tidings of the Faith, I can never grow weary of calling every fellow-churchman to be my fellow-labourer in preparing GOD's Kingdom on earth. In uttering this call I acknowledge our grievous failures in the past. For our National Church has hitherto for the most part trusted to the spontaneous devotion of a few, when we require the organised cooperation of all. She

has not made sufficient demands on the generous spirit of her sons and her daughters. She has not acknowledged the value and the necessity of the social labour of every believer. She has not striven to inspire each one of her children with the enthusiasm of service. She has not pressed home the fact that in spiritual as in temporal things we are in danger from what has been called 'the slow suicide of idleness.' She has not recognised all workers for Christ as being alike ennobled in their several offices by the dignity of being fellow-workers with GOD.

In this she has wronged the brotherhood, and she has wronged the world. It is, indeed, only by direct service that we can come to know, however imperfectly at the best, what the Christian life is, what is the power, the promise, the joy, of the fellowship in work to which we are called.

In the strength of that fellowship we can forget ourselves, our failures, our weaknesses, our mistakes, and think only of our Captain, as soldiers in the great army which He is leading to victory, and enable those without to feel that of a truth GOD is with us.

It shall be in the last days, saith GOD, *I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions*—visions which bring

back a lost glory to the earth—*and your old men shall dream dreams*—dreams which are the foreshadowings of that better order which GOD has prepared for us.

This, I repeat, is the Divine will for us, for me and for you, unchanged and unchangeable. It scatters every excuse of frailty and unworthiness. It consecrates us all with a heavenly mission. The work to which we are called is the work of GOD. The strength which we need is the strength of GOD. May He open to us a clearer prospect of the work. May He give us strength according to our day to gladly welcome and gratefully fulfil it.

OUR CREED AND LIFE.

Diocesan Conference, West Hartlepool.

October 24, 1899.

IT is a very great and solemn privilege, my friends, to meet you again at a Diocesan Conference. On such an occasion I must endeavour to speak as I may be enabled on that which is nearest to my heart, and not on questions which for the moment occupy public attention. I do not propose to dwell on current controversies as to the doctrine or ritual of our Church. The circumstances of the Diocese relieve me from the necessity of commending the recent decision of the Archbishops to the glad obedience of the clergy: they have loyally accepted it in substance long ago. I do not indeed for a moment disparage the importance of definiteness in teaching and reverence in worship; but all experience shews us that we are constantly tempted to linger in the regions of thought and feeling, while it reveals also the narrow limitations which are fixed to our powers of reasoning and the incalculable variety of our tastes. Doctrine and ritual are not ends in themselves: they minister to life. I wish then to speak of life. The test of manhood is not "I think, therefore I am," but "I act, therefore I am"; and the Incarnation

offers us the strength and the pattern of life. It pledges to us the perfect fellowship with GOD for which we were created. It opens to us the way by which we can reach our goal, the way of sacrifice, of love. The one sign which the Lord gives of true teachers is the result of their teaching: *By their fruits ye shall know them.* The one sign which He gives of true disciples is mutual love: *By this shall all men know that ye are My disciples, if ye have love one to another. I came,* so the Lord interprets His Advent, *that they may have life.*

Life then is our universal and priceless treasure. This is acknowledged conventionally, but it is hardly taken seriously. Our insensibility to the meaning of life is one of its greatest mysteries[1]. We occupy ourselves unceasingly with the means and accidents of life which belong to its manifestation under the conditions on earth, with the pursuit of pleasure, or power, or wealth, or knowledge, but life itself, with its infinite potentialities, seems to escape from our thoughts. We were born for life, and we measure it by threescore years and ten.

I wish then, as I said, to speak of life, the life by which we are akin to GOD, made in His image, to gain His likeness, the life which finds its

[1] Ruskin, *Sesame and Lilies*, §§ 108 ff., pp. 158 ff.

complete expression when St Paul says: *I live, and yet no longer I, but Christ liveth in me.*

Christ liveth in me: The phrase sounds strange in our busy, restless, self-centred world, and yet, though it may seem to be a paradox to say so, men, I think, are waiting for the message of a new life. There is no one here, I suppose, who has not read one or more of Mr Sheldon's books. How can we explain their unprecedented welcome? They present, as far as I have seen, no attractions of style, or penetrative analysis of character, or subtleties of plot, which will account for it. But they do present in impressive forms a picture of life which embodies the literal acceptance of the obligations of the Faith; and men feel as the vision is presented to them that they were created for fellowship in one life, for great endeavours, great sacrifices, and recognise with quickened intelligence that in spite of our social conventions the *life is more than the food, and the body,* the earthly organ which the life makes for itself, *more than the raiment* in which men clothe it. They are startled out of the routine of "getting and spending," and perceive that for them severally there is a service answering to the fulness of life.

This is indeed the natural application of the truth that *the Word became flesh* to the relations

of men and classes and nations. That fact reveals our essential connexion one with another, and with "all thinking things, all objects of all thought." It requires that the value of all action shall be expressed in terms of life, that is of character, in which the results of life are registered. It does not detract from the importance of earthly things, of the manifold fruits of human industry and enterprise and skill. On the contrary it discloses that all these are signs of the eternal under our present conditions, and requires that every human power should be used for social and not simply for individual gain.

"There is," it has been most truly said, "no "wealth but life. Life, including all its powers "of love, of joy, of admiration. That country is "the richest which nourishes the greatest number "of noble and happy human beings; that man "is richest who, having perfected the functions "of his own life to the utmost, has also the widest "helpful influence, both personal and by means "of his possessions, over the lives of others[1]."

Right living, in a word, is helpful living[2]. In a healthy body every part contributes to the vigour of the whole, and through this ministry

[1] Ruskin, *Unto this last*, § 77, p. 156.

[2] Comp. Ruskin, *Modern Painters*, v, p. 74.

reaches its own highest state. To live is to develop, to communicate, to strengthen life. The question which directs the activity of life is not, What can I get for myself? but, What can I do for my fellows?

No one, I imagine, will question these statements in the abstract, but they are intensely practical. They claim an expression in action. To hold them simply as pious opinions is disloyalty to sovereign conscience. Yet if we ask ourselves how far they rule our action in the development of life, in the conduct of life, in the appropriation of life, in education, in private and social influence, in economic intercourse, we shall find far more occasions for confession of lamentable failure than for thanksgiving.

1. We shall all agree, I imagine, that the aim of Education is to call into harmonious exercise and to develop healthily the powers of a child of GOD, the manifold faculties of body, soul, and spirit, with which we are endowed, to train noble men and women, and generous citizens, to shape character. I know by long experience the overwhelming difficulties of the task. But can we say that we have resolutely and thoughtfully faced them? There are few more delightful sights than a room full of young children, keen, intelligent, bright, gladly busy with the occupa-

tion of the moment, till the thought rises, "And what will these be in ten, or fifteen, or forty years?" Here is the promise and the power of life, and what will the waste be? The master alone cannot educate. The home is the most effective teacher. "The heart," it has been said most truly, "is central in education." Have we found a place for it in our system? There is an Accra proverb, "Nobody shews heaven to a child"; it is assumed that the child is able to see GOD. The apostolic phrase, "the eyes of the heart," indicates an avenue of spiritual knowledge which is little used. And still, it is by this that we approach the springs of admiration, reverence, love, which are chief elements in human happiness.

No one can rate more highly than I do the skill, the zeal, the devotion, of our teachers. But they stand alone in their work. There is no congenial atmosphere about them to develop their highest lessons. They have no sympathetic helpers outside to enforce them. The commercial value of certain acquirements is easily recognised by their scholars as a motive for effort, but how, as things are, can their scholars be moved to earn how to rejoice rightly and to use leisure well; to recognise gradually through happy experience that the wonders of earth and sky are

part of their inheritance, and the great masters of all ages waiting to be their friends?

This is not the place to discuss how the failure of our education as a spiritual force can be remedied. I am anxious now only to call attention to it. Meanwhile something can be done by Managers of Schools. They can encourage the enthusiasm of masters. They can awaken the interest of pupils. They can point to accessible treasure-houses. They can stimulate a generous curiosity. They can cherish the young life and keep it in fresh vigour for later work. They can make their own ideals visible, and enable each child to feel that for him also there is some fruitful task to be attempted, perhaps the most precious of all lessons.

2. But, as we have seen, home is our chief teacher. Christianity made the home; and what can I say of homes amongst us? The conditions of our chief industry are unfavourable to family life. These, to a certain extent, can be overcome; but the evils of overcrowding, when it exists, are practically insuperable. And we may well be moved to sad reflection when we know that, with the single exception of Northumberland, Durham contains more overcrowding than any county in England, and that the percentage of overcrowding in Gateshead is the highest in all the large towns

of England, more than twice as large as that of London, while the percentage in Sunderland is little below it. Examples taken respectively from a town and a village will shew the nature of the evil. In Sunderland two groups of houses were examined. The first contained twenty-three rooms, sixty-four persons, the largest number of persons in one room being seven. The second contained sixty-two occupied rooms, one hundred and sixty-six persons, the largest number in one room being six. I had occasion to make some enquiries in one of our colliery villages, and in one case I found a man and his wife, with five children, living and sleeping in a single room; and in another case, a man, his wife, with three children, and three men lodgers, living in a two-roomed cottage.

It is needless to say how life, and the bright promises of life, are wasted under such conditions of living, and perhaps the saddest thing of all is that I do not find any strong and wide-spread feeling against them among those whom they affect. I know well the many difficulties which arise in dealing with the question of overcrowding, but if the facts were known I feel sure that employers would not tolerate the degradation of their workmen. But classes live apart. The facts as to overcrowding, and the consequences

of the facts, are not always in evidence, and we have dull imaginations. In no other way can I account for the complete failure of two schemes for the erection of workmen's dwellings in the Diocese from want of support. I plead then in the name of our Faith, I plead on behalf of those who by GOD'S will are "joint-heirs with us of the grace of life," that in every Urban and Rural District some from among us should learn the facts as to overcrowding and make them known. The evils will then be met. The awakened Christian conscience will find no rest till the remediable causes of moral infection are removed. To corrupt the development of life is not less criminal than to maim the body. We are guilty of conniving at the defilement of temples of GOD till we face the problem according to our opportunities and strive to solve it.

3. But the Christian conscience sorely needs to be awakened; and not in this respect only. There is no strong public feeling against the vices which are widely dominant among us, gambling, drunkenness, impurity. Till the conscience is enlightened and aroused, legislation must be ineffective. No considerations of personal suffering or loss avail against the force of passion. Religion alone is strong enough to prevail over it, and religious conviction finds no effective

utterance. We defraud our fellow-men of the help which we owe them. Great sins are veiled under euphemisms, and social courtesy appears to condone them. The deliberately repeated judgment of St Paul stands recorded for our guidance; *As it is I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a man no, not to eat.* We may well shrink from the obligation of practical judgment which is laid upon us: we may be humbled by the consciousness of infirmities which have been sheltered from temptation: we must crush down every suggestion of self-complacency, but we cannot without sin suppress the testimony which we are called upon to give. Through these things the divine gift of life is profaned and corrupted, and the faith itself suffers reproach.

4. Our responsibility to others as being ourselves guardians and stewards of a GOD-given life extends to all we do and to all that we cause others to do. All action necessarily influences character—the character of the agent and the character of him on whom he acts. Thus we can feel that there is no shadow of exaggeration in the Apostle's command: *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of* GOD.

We can, both by the provision which we require to be made for the satisfaction of our own wants, and by the exertion of our individual powers, secure that the nature and the will of GOD shall be better known. We are bound, then, to make this consciously our aim.

I need not say anything on our responsibility for our work. As members of the Body of Christ we have all our special office, an office to be fulfilled for the welfare of others. Idleness is the abdication of manhood. This we recognise; but our responsibility for that which others do at our bidding is commonly overlooked. Yet everything which is so provided for us represents a fragment of another's life. The sum of such demands is the sovereign force which rules production. And here our responsibility is twofold. We determine in our measure what shall be produced, and (ultimately) under what conditions it shall be produced—the objects alike and the circumstances of labour. If purchasers resolutely refused to buy things bad in themselves, or made under bad conditions, they would soon cease to be made.

No doubt it is both irksome and difficult to consider seriously the nature of the articles which we buy and the particulars of their production, yet experience has shewn that the facts can be

ascertained if there is an adequate desire to learn them, and, as we have seen, the glory of GOD is involved in the inquiry. A man's daily work is a question of life and death to him. To demand from a producer that which it is either physically or morally injurious to produce, to encourage dangerous processes or bad workmanship, is an offence against a divine law, against a human life. On the other hand it is possible by sympathetic study, if I may apply the words of Professor Marshall, to turn consumption "into "paths that strengthen the consumer and call "forth the best qualities of those who provide "for consumption." To seek this double development of life is laid upon the Christian by his faith. No obligation, I readily confess, is more difficult of fulfilment, and I do not see how it can be discharged rightly without the constant realisation of the twofold truth that we are in all things trustees for the commonwealth and servants of GOD.

I have spoken of the responsibility of purchasers. The same line of reflection emphasises the responsibility of sellers. The merchant who has formed a right conception of his work will naturally look to the conditions of the production of his goods. He who provides for the life of the nation fulfils a service no less honourable

than that of the soldier who guards it. If in fact it is less honoured it is because it is assumed that the merchant is animated by the hope of personal gain, while the soldier obeys the disinterested sense of duty. But in a Christian state, if we pursue the question to the end, there can be only one motive and one end for all workers.

The thoughts which I have barely indicated are, I believe, unquestionably true. They are important at all times; they seem to me to be especially important now. We are once again in the course of the ages, I cannot doubt, on the verge of a Coming of Christ, of a judgment of the world. The powers of earth, unstable and transitory, summed up in material riches, in gold and in what gold can buy, threaten to dominate us. We appear to be ready to purchase the glory of the world at the price which he demands to whom for a time it has been delivered. The passion for gain corrupts education, palliates vice, destroys the sense of fellowship. Idleness, I have said, is the abdication of manhood, the supremacy of self-interest is the negation of society.

Yet on the other hand there is an eager, outspoken desire for justice and for righteousness: a dim, undeveloped sense, in spite of every let

and hindrance, and every saddest interruption, of the inevitable reality of human brotherhood: a sure feeling that religion, if it is divine, must inspire all life: a conviction that it is through our work, if at all, we must grow like GOD: an inward acknowledgment that whatever we possess, we possess, not as owners, but as stewards, of whom account will be required to the uttermost.

I have watched the danger and the corresponding revelation grow in clearness and intensity through fifty years; and I have learnt more and more certainly that the Gospel of Christ is able to meet the danger and that it confirms that social application of the Faith which I have ventured to call a revelation for our time. It lays open the source of the danger in our forgetfulness of our divine kinsmanship: it justifies our aspirations by shewing that the Son of GOD took our nature upon Him not to make us brethren but because we were brethren: it brings to all men one divine aim, and with that a unity of life.

The call to bring this Gospel into daily use, to reaffirm the spiritual character of education as a preparation for life, to give expression to a clear Christian public opinion on private and social conduct, to moralise the relations of industry, to substitute character (life) for wealth

as the measure of well-being, comes with overwhelming force, I will dare to say, to the English Church. The English Church is still representative of the English nation, and strong because it represents it. It is sympathetic with every form of thought and feeling. It harmonises individual freedom with the social power of an inspiring tradition. However incomplete its legal ritual may be in the sight of some, however indefinite its dogmatic decisions may be in the sight of others, yet, I ask, what noble type of character or service has failed to find scope within its borders under the conditions imposed by its connexion with the State? And if we look round and look forward, what Church has ever had offered such opportunities for the exercise of its faith and wisdom as meet us throughout the world? Self-will and self-assertion cannot exist among us if we lift up our eyes to the vision of the work which GOD has prepared for our doing.

Changed conditions may naturally lead us to seek for larger ecclesiastical freedom. I need not repeat what I have already said upon this subject. But in any case we shall not rightly administer our inheritance by demanding to deal with it according to our own opinions. The loyalty of glad obedience is the one way to reform. Our characteristic weakness hitherto—

and this impedes our movement—is that the laity have not yet recognised their spiritual office. And here we have a new point of departure. The evils of the present conditions of life among us demand their attention, and our very troubles will turn their regard to forgotten privileges.

I have indicated, in what I have said, the main directions in which the work of the laity, in my judgment, is likely to be most effectual. I do not wish to insist on details. But I do wish to bring home to the hearts of all the problems of life which at the present time demand a Christian solution. I do wish in my last words, as in my first, to ask for your co-operation in the endeavour to bring the Faith of the Gospel into the Council Chamber and the Market-place.

Various influences are urging us now to work as we may and to pray for the Union of Christendom. The only way to Union, as far as I can see, is through life. All believers can heartily join in reliance on their Faith in such social reforms as those to which I have pointed. While much may appear to be uncertain, we can at least tell whether we desire to do the will of God. The effort to do it will bring us together by the power of the Holy Spirit, and when we are at fault He will guide us to the truth. Life

will make us conscious of the action of GOD in us and through us; and the fruits of life will vindicate our divine fellowship in the sight of the world.

The work to which we are called will not be done soon. It can only be done by patient, continuous, resolute looking to GOD, by unceasing intercession for all men, on the part of those who engage in it. But in the effort to contribute our part towards its accomplishment we shall find, in place of the covetousness of unsatisfied desires, of the struggle for self-aggrandisement, of the sadness of a span of life closed by impenetrable gloom, the dawning of the signs of the kingdom, *righteousness and peace and joy in the Holy Ghost*[1].

[1] Compare Appendix II.

TEMPERANCE.

ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται.

Every man that striveth in the games is temperate in all things.

1 Cor. ix. 25.

Festival of the Diocesan Temperance Society,
The Cathedral, Durham.
Oct. 16, 1898.

THE word "temperance," rightly understood, is of large import. It claims the serious attention of all of us. It touches most closely the character of our daily lives. Many will remember the position which St Peter assigns to it in the development of the Christian character. "Supply," he says, "in your knowledge, temperance; and in your temperance, patience." "In your knowledge, temperance": the connexion is obvious. A wide and impartial survey of our circumstances and of our powers, of the work which we have to do and of the forces which we can command, reveals to us the necessity of "temperance," and makes the attainment of it possible. And then, when "temperance" is gained, it enables us to secure that calm strength which faces without dismay difficulties which are, for the moment, insuperable, that patience in which, as the promise runs, we *shall win our souls.*

But, as most of you know, the rendering "temperance" falls far short of the force of the original word. This is not negative only, but positive: it describes that sovereign self-mastery,

that perfect self-control, whereby the mysterious will of man holds in harmonious subjection all the desires and passions and faculties of his nature, so that no instinct is undisciplined, no passion is unrestrained, no faculty is unexercised. "He shews temperance (self-control)," said the greatest of ancient moralists, "who acts against desire in obedience to the dictates of reason." Where "temperance," self-control, is perfect, no impulse, however assertive, no feeling, however strong, no endowment, however conspicuous, finds play without the sanction of that central ruling power, throned in the soul, which represents the true self, and then only according to its bidding. In this aspect temperance is the correlative of freedom, for freedom expresses not the power to do what we will, but the power to do only our individual duty.

This larger sense of the word "temperance" places in a clear light the image of St Paul, and shews how the athlete on his narrow field offers an example to the Christian. For a brief space and for a transitory reward, the athlete concentrates every power in due proportion on the attainment of his object. "He is 'temperate,' self-controlled, in all things." No self-indulgence relaxes the vigour of his frame, no indolence interrupts the energy of his discipline, no self-

will breaks the method of his training. He is temperate, self-controlled, in all things which can affect his success. The Christian, it is assumed without any express statement, must take the image to himself. He also is engaged in a conflict immeasurably more difficult and more momentous. He also is a competitor in a lifelong struggle for an eternal prize. He must strive unwearicdly to make all he has and is contribute to the harmonious fulness of his powers. He strains forward towards an unattainable ideal, conformity to his Lord. He is literally temperate, self-controlled in all things, and not within a narrow range only, for his object is co-extensive with his whole life. His "temperance" is no monotonous restraint, but an ordered use of every gift which he has received as part of his sacrifice of himself.

When we ponder these thoughts, we come to understand what intemperance, the loss of self-control, really means. It means that we are no longer masters of ourselves, that we cannot offer to GOD our reasonable service, that we have surrendered ourselves, perhaps at first unconsciously, to the tyranny of chance desires or to the overpowering influence of some ruling passion. Objects in themselves good, impulses in themselves generous, occupations in themselves healthy

may be pursued intemperately. There is an intemperance in work as well as in amusement: in energy as well as in slackness: in lofty speculation as well as in vacancy of thought. If it be true, as it assuredly is true, that we are set here to strive by the help of the Spirit to bring every fragment of our nature, every power by which we are carried towards the good, the beautiful, and the true, under the sovereign sway of the Christian conscience, that they may minister to the divine purpose of our life: then to develop one part of our being at the cost of the whole, to disregard a duty to which we are disinclined, to yield ourselves to waywardness or caprice, is intemperance, an abdication of the dignity of self-control.

It is necessary to touch on these wider aspects of our subject because the popular limitation of intemperance to one special form of excess seems in many cases to lead to a false complacency. A man may be moderate in the use of intoxicating drinks, or a total abstainer, and yet be fatally intemperate, a helpless slave to the pursuit of money or of power or of reputation. Such forms of intemperance, though they often win the praise of the multitude, are ruinous to a noble character. But, if we confine our view to a narrower range, intemperance in drink is not an isolated vice; it

is a representative form of a large class. It exhibits, in a coarse and repulsive shape, that craving for excitement by which we are all assailed. The same restless passion for fresh sensations dominates our amusements and our literature. Manly games are made opportunities for gambling. Startling incidents and morbid studies of extravagant situations and persons are characteristic of popular books. Intemperance of this kind is perilous everywhere. It destroys the power of calm thought. It dulls the apprehension of the quiet joys of the passing day. It exhausts the tired worker when he needs refreshment. It grows by indulgence. And yet, for the most part, it is uncondemned and unnoticed.

But what shall I say of the intemperance which the world calls intemperance, the intemperance to which we look to-day? Every one knows, from his own experience, something of the ruin which it spreads: hopes blighted, forces destroyed, means wasted, homes desolated, a heritage of misery bequeathed to those who come after. It has been rightly described as "a national curse, calamity, and scandal." And what then, we ask with eager impatience, what can we do to stay the evil? We think at once of legislation. I do not, indeed, disparage legislation. Legislation is an impressive declaration of the

popular will, that is of force. It can lessen temptation. It can improve the conditions of life. It can, to some extent, protect the weak and the innocent. And all these things are proper objects of resolute effort. But force cannot work a moral revolution, and legislation depends for its efficacy upon strong public opinion. Here, then, lies our difficulty: as yet the opinion of large classes is tolerant of intemperance. It is not regarded in its anti-social character. The very excuse which we often hear pleaded: "He is no one's enemy but his own," reveals the popular misconception of the vice. He who is his own enemy is the enemy of every one to whom he is a debtor. He robs his friends and his fellow-men of himself.

The remedy, then, to which we must finally direct our endeavours must be something more prevailing, more penetrating than legislation, than force. Intemperance—the desire for excitement—answers, though it answers wrongly, to a natural instinct. We are all, from time to time, depressed by what appears to be the monotonous dulness of common life. "Wine which," we read, "maketh glad the heart of man," is one of GOD'S gifts, and we long for the quicker pulse, the livelier utterance, the keener animation, the fuller, intenser life; we long for the generous

freedom of good fellowship. The desire is not in itself wrong: it is not a temptation: it must be rightly satisfied if the vice is to be overcome. Some power must be found in hours of insight to lift us above ourselves.

St Paul has recognised the need and shews how it can be satisfied. "*Be not drunken,*" he writes, "*with wine, wherein is riot; but be filled in spirit.*" Seek, that is, the completest satisfaction of your nature through your highest powers. Realise the fulness of your life not through those elements of your being by which you are bound to earth, but through those by which you hold fellowship with GOD. Be filled not in flesh but in spirit. So your faculties will be quickened with a new force and you will see the glory of heaven. Deep springs of joy will be opened on every side; and you will feel, with fresh sympathy, the splendours of common things. You will be touched by a noble excitement which will be, as it were, a foretaste of the rapture of saints, an excitement which, when it passes away, will not leave you wearied and worn out, but conscious of a loftier life[1].

Here, then, lies the remedy for intemperance, the stronger and abiding power which will cast

[1] This is expressed admirably in a very fine passage in Dr Dale's *Lectures on the Ephesians*, pp. 336 ff.

out sensual passion. "What," I said to one of our chief labour leaders, "will cure intemperance and gambling?" "Nothing," he replied at once, "but religion." The answer, I believe, is absolutely true. The remedy for intemperance must be religious, and it is for us who believe to apply it.

Such an obligation, when we boldly face it, is of startling urgency. For the most part we do not heed and we do not even notice the miserable thousands who regard our sheltered lives and imagine that we are sufficiently guarded by material possessions from the evils under which they are oppressed, and that it is in these alone they can themselves find relief and safety. They do not see that neither for us nor for them does a man's life consist 'in his abundance, out of the things which he possesseth.' They do not see the anxieties, the sorrows, the consuming cares, which lie under the calm surface of apparent prosperity. They do not see that for us and for them the strength and the gladness of life comes from a divine fellowship offered alike to us both. They do not see, though the lesson lies before their eyes, that to many of the poorest and the most desolate the Gospel brings a peace that passes understanding.

The lesson lies before them; but it is for us,

I say, to make it conspicuous on a larger scale, and I cannot but think that it is our duty to reflect how this can be done. We appear to assume that the Christian way is now smooth and easy: that the call to suffer hardship was a passing voice: that it is no longer necessary to bear the loads of others or to take up a cross in following Christ. We forget the image of St Paul that at each moment of his course the believer is an athlete preparing for a supreme effort with perfect self-mastery. Yet while the world lasts it must remain true that sacrifice alone is fruitful. And, at the present time, it seems to me that the call for sacrifice, which shall make clear the glory of the Faith, is distinct and imperious. The distresses and dangers of our countrymen may well rouse us to exertion; and I believe that there is in the hearts of many to whom much has been given a noble discontent which cannot be satisfied till they make every endowment of wealth and station and intellect serve to shew forth the far more exceeding glory of the message of the Word Incarnate, which is the common hope and the common strength of the world.

Meanwhile we all ask what we ourselves can personally give to the cause. The one gift which is availing, the one gift which by GOD'S grace

is within our power, is our lives. We can commend effectively that to which we ourselves are seen to trust. If we shew to others past question that for us the Faith which we hold is more precious than all the earth can offer, that it is able to transfigure the sorrows and perplexities by which we are encompassed, that it places us in a living connexion with the powers of the eternal order, we shall be irresistible advocates of a cause which is established by facts patent to all. But this kind of advocacy is wanting among us. To a superficial observer there is little outward difference in social life between those who believe and those who do not believe. All, according to their class, attend, speaking generally, the same entertainments, share the same amusements, indulge in the same luxuries, occupy themselves with the same pursuits, apparently on the same principles. No doubt, if we look deeper, there is a difference between them, but I must think that we do dishonour to our Faith by dissembling it. The Faith is not seen, as it ought to be seen, to control our methods of business and of study, our aims, our relations to our fellow-men and to popular standards. If we are to meet successfully the vices of the worldly life, it must be by the open use of the powers of the Christian life. A little

while ago, I saw the question cynically asked, "How many men have been made sober by example?" The sufficient answer lies in another question, "How many men have been made drunken by example?" How many men have been ruined by the bold confidence of those who take no account of a brother's weakness?

In view, therefore, of our social sins and distresses, I do plead most earnestly that we should face the problem of the social inefficacy of the Christian faith: that we should seriously consider how it can be brought to bear upon public opinion in such a way as will arrest attention. There are, I know, spiritual forces at work amongst us; and in sudden crises we are at once startled and cheered by the unexpected clearness and force of popular conviction. Now and again, in times of great stress, we have all caught glimpses of the passionate strivings after unseen realities, the reverent awe in the face of the mysteries of being, which lie beneath the fashionable indifference and frivolity which mark the outward aspect of things amongst us. After all, the Gospel reveals human nature to itself; and there are few who do not on some occasion or other recognise what the solemn spectacle of the mission and destiny of man means for themselves. We must, then, take account of such facts, and

ask that these latent feelings may find habitual expression: ask not for belief only, but for the confession of belief: ask for the abolition of the false shame which shrinks from the acknowledgment of lofty purposes: ask that the love of Christ may be avowed as the spring of the generous services and sacrifices which it inspires: ask that the fellowship of believers may be seen to prove itself a bond between men in spite of the differences of culture and class by which they are separated, and find expression in effective principles of conduct.

We are all teaching at all times by our lives; and those to whom influence is given by wealth or by place or by intellectual power must give serious heed to their exercise of it. Consciously or unconsciously, they offer a pattern which insensibly moulds the desires of those who are socially below them. And at the present time, example is of exceptional power. The spread of education and the facilities for intercourse develop new wants and increase the opportunities for satisfying them. If, therefore, those who have ample means are seen to use them for personal indulgence: if important positions are made to minister to selfish ambition: if gifts of intellect are employed for private ends; we cannot wonder if the lessons are applied by others on a wider

and a lower scale. If, on the other hand, the masters of money and of power deal with both as GOD'S stewards, anxiously watching lest they should cause a brother to offend or obscure the obligations of the Faith, they will teach with overpowering force that men are made for something nobler than transitory pleasures, and commend in act the dignity of self-control.

The need to which I have pointed is great: the effort for which I plead is great; but our Faith is able to meet the need and to support the effort. We are pledged to a great cause; *Everyone that striveth in the games is temperate* —self-controlled—*in all things. Now they do it to receive a corruptible crown, but we an incorruptible.*

LIFE.

ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν

I came that they may have life.
St John x. 10.

Commemoration of Benefactors,
Trinity College, Cambridge,
Dec. 11, 1900.

IT is natural for us on such a Festival as we celebrate to-day to regard the largest aspects of life. The Service and the place bring vividly before us its continuity through momentous changes. And here, to speak broadly, change is growth. We compare our own environment with that of our fathers 300 or 500 years ago, and we feel that while all is changed in detail and circumstance yet all is essentially the same, though fuller and richer. Such a Society as that whose benefactors we are about to commemorate with proud thankfulness becomes a kind of reservoir of vital force, from which each generation as it passes draws refreshment and vigour while it adds something from its own resources to the common store. Here things old and new are equally welcome: love cherishes the treasures of earlier times with reverent care, and hope looks to the promises of the future with confident gladness.

Touched by such thoughts I endeavoured on a similar occasion two and thirty years ago to

shew that our ancient Universities are a characteristic spiritual power for our own age, witnessing to the relativity of human development, to the catholicity of study, to the divine destination of all labour; calling us to take account in all we think and do during our brief working-time of the whole progress of humanity, to coordinate our own special task with the tasks of others, to recognise an eternal element in that which is clothed for us with the conditions of time[1].

Since that day I have been allowed to serve in Cambridge for twenty happy years, and now for more than ten years I have had the oversight of a Diocese which is one of the most vigorous centres of our industrial life. I have thus learnt to know by actual experience what are the resources of the University and what are the needs of the time. With this fresh knowledge, I repeat my former contention with increased confidence, and I desire now to illustrate its application, however imperfectly. The work of a spiritual power, as I understand it, is to prepare for a crisis which is foreseen; and here in Cambridge, as I believe, a just judgment can be formed of the necessities of the age, and here provision can be made for meeting them.

[1] *Religious Office of the Universities*, pp. 47 ff.

I.

The times are beyond question full of doubt and restlessness and anxiety. The beginning of a new Century strikes the imagination and forces us to take account of our position. The anticipations of a coming era of peace and happiness which were suggested 50 or 60 years ago by vastly enlarged knowledge of the physical circumstances of life and ever-growing command over them have not been fulfilled. Under some aspects the increase of prosperity has been accompanied by an increase of discontent, for the desire of enjoyment purchasable by money has grown more quickly than the power of satisfying it. At the same time thought has been concentrated on material well-being. There has come over the masses of men an indifference to spiritual things. The startling contrast between the Christian faith and the life of Christians has created a widespread distrust in the claims of the Gospel. It is said, and in one sense said truly, that a religion which has ceased to control human activity is practically dead; and it must be admitted that popular conceptions of Christianity do not embrace in their scope the whole sum of being as it is now made known to

us, nature and humanity. But such apparent failures ought not to disconcert us. They ought rather to move us to consider what we have overlooked in the Creed which has been committed to us. The history of Christianity corresponds on a higher plane with the history of men. As we look back we see how, according to the Lord's promise, the Paraclete sent in His Name has from age to age taken of that which is His and declared it unto men, as they were able to bear the new truth. An ampler message has been found to answer to each discovered need. Travail-pains have ushered in what has been a new birth of faith. Taught therefore by the past we turn again in our distress to old words to question them anew. For we need ourselves the consolation which they have brought to men in former times. The worship of material well-being, with its unceasing round of distractions and occupations, cannot bring rest to its devotees. Nor again can the nobler activities and pleasures which attract others exhaust their capacities or satisfy their nature. These at the best shew life under the limitations of time, and, as one of our great poets has said,

> Life's inadequate to joy,
> As the soul sees it.
> A man can use but a man's joy
> And he sees God's.

Therefore by the necessity of our being we cry from the depths of our heart for life, not for the instruments of life only or for the means of living; but for life, for more life, fuller, deeper, more certain, more enduring; for the prospect of untroubled calm with fruitful activity; of strenuous labour without weariness; for the pledge of

> Some future state
> Unlimited in capability
> For joy, as this is in desire for joy:

for a life, that is, reaching through the seen into the unseen: a life able to unite and interpret 'all objects of all thought': to satisfy and inspire all effort.

So the voice comes to us from the Gospels with a new meaning and a new power: *I came that they may have life.*

II.

I came that they may have life. Thus Christ spoke, who is the life. We live in Him. *If we were reconciled to* GOD *through the death of His Son, much more being reconciled we shall be saved in His life* (Rom. v. 10). By the twofold truth *we in Him* and *He in us* the powers of the world to captivate or to dismay us are overcome; and all that we have and are is brought to its complete perfection. But to this

end something is required of us. We must live the life; and we can. A divine gift is not the blessing complete in itself but the power of gaining it.

Life, in other words, the life which Christ is and which Christ communicates, the life which fills our whole being as we realise its capacities, is active fellowship with GOD. *This is*, not this shall be in some unimaginable future, *this is*, Christ said, even now, in the light and shadow of our changing days, *life eternal, that men may know*, with ever fuller knowledge (*ἵνα γινώσκωσι*), *the only true GOD and Him whom He sent, Jesus Christ* (John xvii. 3). For the knowledge by which we live is a knowledge which grows: not truth given and mastered once for all, but truth to be illuminated and interpreted by the ever increasing sum of human experience. Thus the coming of Christ, the Incarnation, binds together two worlds, and makes the earthly with all its workings a sacrament, so to speak, of the heavenly.

This being so, the coming of Christ, the Incarnation,—the master-truth of life,—touches of necessity all that is; and the dominant thoughts of an age throw light upon it, and in turn it gives to them their abiding force. For example: we have now a deepening conscious-

ness of the continuous progress of life as it is disclosed to us in the records of the past. The truth lies in the sovereign announcement, *The Word became*—not 'was made' but 'became'—*flesh.* That central event of history was the fruit and crown of all that went before: the fulfilment, if we may so speak, of the Divine plan of creation prepared for and fulfilled in spite of man's self-will. In the fulness of the seasons 'the world was prepared for the Christ, and the Christ was prepared for the world.' *The Word became flesh.*

We have, again, a deepening consciousness of the unity, the solidarity of mankind. The truth lies in the same phrase, *The Word became flesh:* He took to Himself not simply a human life but humanity. If the Gospel is necessarily addressed to the individual, it is not to the individual alone and isolated, but to the individual as a member of a body. And more than this: Christians are *a kind of firstfruits of* God's *creatures* (James i. 18). They are taught to look to an end in which the differences of race and condition and even the fundamental distinctions of sex shall be done away: *There can be,* St Paul writes, *neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for ye are all one* man *in Christ Jesus* (Gal. iii. 28).

We have, yet once more, a deepening consciousness of the paramount obligation of service. How could this truth be brought to us with more overwhelming force than by the coming of the Son of GOD to do His Father's will, who *for* our *sakes became poor, that* we *through His poverty might become rich*? Looking to that Divine pattern we cannot but acknowledge, even if our hearts fail us or condemn us, that as we live in His life, on us is laid the inevitable obligation to follow in His steps.

So the old message becomes a new message, a fuller apprehension of the eternal truth. We see that there is 'an increasing purpose,' a Divine purpose, 'running through the ages'; we see that Divine fellowship is the inheritance of mankind; we see that human life is a mission, of which the aim is service, the law sacrifice, the strength fellowship with GOD.

III.

If it be asked how these thoughts involved in the coming of Christ are to be established, the thought on the one side of the obligations of duty laid upon Christians towards their fellow-men as potential members of one body through Christ, and the thought on the other side of the communication of a Divine life in Christ through

which these obligations can be fulfilled, I am content to reply that they are in the last instance their own witness, the unanticipated answer to human wants revealed by experience. And for my own part I cannot conceive any other verification of a final revelation by GOD to men than that it satisfies the human wants which found expression in earlier religions, and afterwards meets new wants which arise in the evolution of society[1]. This test, I believe, is satisfied by Christianity, and we have now a new sign of its fulfilment. It has been well said that a creed which has long moved men to noble action may at last cease to move them, not because it is found to be untrue but because it has been incompletely presented. When this is so 'all individual 'efforts are paralysed by the general apathy, until 'by the development of new relations between men, 'or by calling into action an element hitherto 'suppressed, we alter the starting point of social 'energy[2].' To a certain degree this is the case now. The old forms of religious belief have, it is confessed, lost much of their power among us. I can see little hope in the restoration of mediæval types of practice or thought: little hope in the adoption of sensational methods of teaching. But

[1] Compare, *Gospel of Life*, 304 f.

[2] Mazzini, *The Writings of Thomas Carlyle*, Works, iv. 91.

the Incarnation studied afresh does satisfy the conditions laid down in the words which I have quoted. It does reveal a new relation between man and man: it does call into play a vital force hitherto inadequately recognised. It claims from us limitless service: it offers to us limitless power. The demand and the promise change the aspect of life. They shew life as it is in Christ, who lives still in believers[1].

IV.

The final appeal then is to life, and we accept it. But we must remember that the powers of the Divine life are not exhausted in the cultivation of personal devotion. Here also the Cambridge motto 'I act, therefore I am' has its place. The new life must rule every department of human activity, business, art, literature. At present there is little correspondence between the theoretical scope of Christianity and its ethical influence: we have yet to make them correspond. A representative illustration at once presents itself. It has been said lately, and the statement has not evoked any comment, that the twentieth century will be 'a period of fierce competition.' For what? For material gain between nations and individuals? If so, as seems to be

[1] Gal. ii. 20.

implied, can we acquiesce in this prospect? Is such competition likely to ennoble character? Does it express the ideal of human relationships at which we are bound to aim? If this is the direction in which we are complacently moving, I cannot wonder at the revolt of Tolstoi against the constitution of Society. I know indeed how much of the organisation of industry is planned with a view to obtaining the largest profit with the least personal responsibility. But there are abundant signs of a more generous temper. The power of individualism which has prevailed for four centuries is broken. We have grown familiar with the conception of humanity. We are learning to substitute the thought of duties for the thought of rights, devotion to the whole for self-assertion. Looking back over the last fifty years I will even dare to say that the next century will witness serious endeavours to apply the principle of fellowship, of cooperation in the largest sense, to political, social, and industrial problems: that before it closes every national and personal advantage will be acknowledged to be held for the race. Even now we are coming to see that the highest good of the body must be coincident with the highest good of all the members: that the work of every citizen is, if rightly regarded, a public service: that labour is a dominant element in

the formation of character, not simply a source of the means of living, but the staple of life itself: that the only rule of conduct which can bring enduring peace and harmonious growth to men, classes, and nations is the pattern of the Lord *not to be ministered unto but to minister.*

V.

These thoughts of resolute social labour and of the conscious exercise of an active fellowship with God on which I have touched are it seems to me a call to the Universities. They carry with them the prospect of grave changes in the conditions of society, of some apparent losses compensated by an increased fulness of vigour to bring them to fulfilment. 'We want'—to use the phrase of one of our illustrious benefactors (Bp. Hacket) who 'wished the prosperity of this place above all places in the earth'—'public souls,' men who when they have felt the spirit of a great cause will give themselves to it with self-forgetful devotion; and we look to the Universities to train them. Each generation of students comes here with fresh enthusiasm: and the presence of youth—I say what I know—keeps hope fresh in the old. A University is indeed a natural home of hope[1].

[1] The thought is now brought very near to us by our most recent loss. For hope born in a time of doubt from an

The men whom it delights to honour make self-sacrifice easy. They make it a training-place for 'public souls'; and the call which requires their service is fitted to meet the dangers which threaten academic life, the tendency to concentrate attention on the study of the past, to rely on intellectual power alone, to forget the masses of men. 'Prayer and kindly intercourse with the poor are,' as Dr Arnold said, 'the two great safeguards of spiritual life[1].' The poor, the poor in means and the poor in knowledge, have much to teach us. Unless we know them we cannot have an adequate knowledge of the wants of men or of the power of divine fellowship. They help us to understand the simplicity and the breadth of human nature. Their experience throws light on the foundations of faith. I have never looked upon any scene more impressive than a gathering of our Northern miners met to consider some

unfaltering belief in the reality of truth was, I think, one of the most conspicuous features in Prof. Sidgwick's nature. Great in range and exactness of knowledge, great in subtlety of analysis, great in power of criticism, he was still greater in character. He offered the highest type of a seeker after truth, more anxious to understand an opponent's argument than to refute him: watchful lest any element in a discussion should be left unnoticed; patient, reverent, ready to the last to welcome light from any quarter; a champion always of things just, and pure, and lovely.

[1] *Life and Correspondence*, ii. 56.

question of common interest. Their keenness, their vigour, their readiness to enter into strange thoughts, and to acknowledge large obligations, is a revelation of potencies of life not yet realised. Life, our own life and the life of our fellow men, is greater than we know.

VI.

I have touched upon some of the perils, the weaknesses, the sorrows of our time which hinder the fulfilment of our call. But the time is, I believe, opportune for great enterprises. The whole world and its resources are at last known, and open to us. Our position enables us to see more than those who have been before us. Materialism in spite of its wide spread was never less able to satisfy or stifle human aspirations. On all sides there is an indefinite desire for closer fellowship among men; a restless, almost impatient, striving to alleviate distress and to remove its causes; a willingness to acknowledge that all wealth, material, intellectual, moral, spiritual, is a trust to be administered for the common good. Numberless lines of reflection constrain us to confess that our life is in no sense our own either in its origin or in its development; that the ideal which in 'hours of insight' rises before us is not of our creation, but a divine

disclosure, 'the fountain light of all our day, a master light of all our seeing.' Many and unexpected lessons from the interpretation of history and the interpretation of nature press upon us the ennobling duty of taking our part in the fulfilment of a purpose of unimaginable grandeur and infinite hope, at length discernible in its broad outlines, of obeying the call addressed to our age and nation, the call to service of man and fellowship with GOD in Christ.

VII.

I have spoken very boldly, I have, according to the wise counsel, 'looked in my heart and written.' How could I do otherwise when I was bidden to speak here at such a time? In this Chapel and in these Courts fifty-six years ago I saw visions, as it is promised that young men shall see them in the last days, visions which in their outward circumstances have been immeasurably more than fulfilled. I have had an unusually long working time and I think unequalled opportunities of service. Where I have failed, as I have failed often and grievously, it has not been because I once saw an ideal, but because I have not looked to it constantly, steadily, faithfully: because I have distrusted myself and distrusted

others: because again and again I have lost the help of sympathy since I was unwilling to claim from those 'who called me friend' the sacrifice which I was myself ready to make. So now an old man I dream dreams of great hope, when I plead with those who will carry forward what my own generation has left unattempted or unaccomplished to welcome the ideal which breaks in light upon them, the only possible ideal for man, even the fullest realisation of self, the completest service of others, the devoutest fellowship with GOD: to strive towards it untiringly even if it seems 'to fade for ever and for ever as we move.' The world is ruled by great ideals: the soul responds to them. If they are neglected or forgotten they reassert themselves, and in this sense truth prevails at last. Without an ideal there can be no continuity in life: with it even failures become lessons. To a 'surrendered soul' there can be no discouragement; for, as we have been truly told, 'discouragement is the disenchantment of egoism.' But we are GOD'S ministers; and the highest which we can imagine for men, for nations, for humanity falls short of GOD'S will for His creatures, and of the resources which He offers to us for its accomplishment.

To all of us then the call comes to-day through the voices of the past to do our part in fulfilling

God's counsel of love: to our College the call comes to inspire each new generation of its sons with that devotion to service of which it is a monument. There will, no doubt, still be many vicissitudes in our progress; but we have received *a spirit of power and love and discipline* for our support and guidance. Christ on the Father's throne is the pledge of victory. So may we in times of light and of darkness—when we welcome signs of repentance and faith, and when we look upon sin and misery apparently incurable—recall the words of the Lord which confirm every thanksgiving and calm every fear: *I came that they may have life.*

ORGANIZATION OF INDUSTRY.

Meeting of Christian Social Union.

MACCLESFIELD,
Oct. 25, 1898.

THE subject which it is my privilege to bring before you is so vast, that I can do little more than propose questions for after consideration, and endeavour to shew how nearly they concern us. The organization of industry, if we reflect upon the meaning of the words, is seen to be the organization of national life. As citizens we are all bound to be workers; and it has been one of my chief joys to watch the gradual acceptance of the master-thoughts of corporate obligation and corporate interdependence, till now it is (may I not say?) universally acknowledged among Englishmen that we all belong to one body, in which the least member has his proper function. For us, then, the organization of industry is such a co-ordination of the forces of the nation as will issue in the noblest national life, to which each worker in due measure brings his individual service, while he shares in its fulness according to his capacity. It will be directed, not only to the production

of material wealth, but also to the development of personal character. It will take account of those to whom, in the stress of our present circumstances, no appropriate employment is open. In other words, a perfect industrial organization will lead to the harmonious use of all the resources of the nation, its treasures of physical strength and skill, of capital, of intelligence, of enthusiasm for the common good: it will be ordered with a view to the healthy discipline and satisfaction of the whole of each individual life: it will deal with the masses of the unemployed and of the partially employed; and, though I cannot accept the measures which the minority of the Labour Commission recommended, I am ready to accept their statement that it is—

"high time that the whole strength and influence . . . of the community should be deliberately, patiently, and persistently used to raise the standard of life of its weaker . . . members[1]."

The practical recognition of such a view of the organization of industry cannot but seriously influence the welfare of the nation, and this is our paramount aim. In every arrangement we are bound to aim at the welfare of the nation, and not at the separate advantage of any person

[1] *Report of the Labour Commission*, p. 146.

or class. We are bound to consider the relation of all classes to the nation, and not only the relation of one class to another.

At the same time, as a condition of the attainment of this supreme end, we must endeavour to secure that each workman shall be proud of his work—that he shall fulfil it as a servant of his country with a soldier's pride, ministering to his country's truest glory, and therefore enjoying it. There cannot be stable industrial peace till the whole people is inspired by this feeling. And national growth tends to make the necessity of the feeling more clear and its realization easier. Healthy development involves a continuous differentiation of function in the parts of the body which makes them more dependent one on another, and no less surely prepares the way for a closer connection between them.

So far I have spoken of the nation only; but the nation itself is a member of the race. We must, therefore, look beyond ourselves in the organization of industry. In fulfilling our national duty we shall at once strive to turn to the best account the advantages which we ourselves have, our moral endowments no less than our physical wealth; and also carefully abstain from hindering others in their efforts to do what they can do

as well as, or better than, ourselves. Just as we shall not seek a monopoly for an individual or for a class, we shall not seek a monopoly for our own nation. We shall keep in view the good of the race, for which all nations are called to be fellow-workers.

It will be said that this is an unattainable ideal. But, in any case, unattainable ideals are the guiding stars of life. They convert movement into progress. If we acknowledge them they fix our goal, and enable us to strain towards it with undistracted and unwasted effort.

And is it unattainable? Listen to the summary of the description lately given by an English official of a people whom we regard as uncivilized—

"All the people [in Burma] are on the same level. . . . All eat much the same food, all dress much alike. The amusements of all are the same, for entertainments are always free. So the Burman does not care to be rich. It is not in his nature to desire wealth, it is not in his nature to desire to keep it when it comes to him. . . . After his own little wants are satisfied, after he has bought himself a new silk, after he has given his wife a gold bangle, after he has called all his village together and entertained them with a dramatic entertainment—sometimes even before all this—he will spend the rest in charity[1]."

[1] H. Fielding, *The Soul of a People*, p. 117.

"He will build a pagoda to the honour of the great teacher, where men may go to meditate on the great laws of existence. He will build a monastery school, where the village lads are taught, and where each villager retires some time in his life to learn the great wisdom. He will dig a well, or build a bridge, or make a rest-house. And if the sum be very small indeed, then he will build, perhaps, a little house—a tiny little house—to hold two or three jars of water for travellers to drink. And he will keep the jars full of water, and put a little cocoanut shell to act as a cup[1]."

"There are no guilds of trade, or art, or science. If a man discovered a method of working silver, say, he never hid it, but made it common property[2]."

"He wants his life to be a full one, and he wants leisure to teach his heart to enjoy . . .; for he knows that you must learn to enjoy yourself, that it does not come naturally, that to be happy and good-natured and open-hearted requires an education. . . . His religion tells him that the first of all gifts is sympathy; it is the first step towards wisdom, and he holds it true[3]."

But these men, I may be told, are moulded by mystical recluses. Hear, then, the words which a great physician addressed to his students sixty years ago—

"Happy indeed is that man whose mind, whose moral nature, and whose spiritual being are all harmoniously engaged in the daily business of his life; with whom the same act has become his own happiness, a dispensa-

[1] *Id.*, p. 118. [2] *Id.*, p. 116. [3] *Id.*, p. 123.

tion of mercy to his fellow-creatures, and a worship of God[1]."

Let me, then, assume the ideal, and use it as a test for existing industrial organizations. With this purpose in view, we shall inquire what are their moral as well as their material effects: what are the motives which they are likely to strengthen or to discourage? We shall observe whether they leave scope for individual initiation in work, for the introduction of better methods, for vigorous enterprise; and also whether they guard the social destination of every advance. We shall watch for the signs which they shew, that the prospect of material gain is not necessary to stimulate exertion, and that we may hope in due time to extend to other occupations the law universally recognized, as we read, among—

"the members of the [medical] profession, that all improvements or inventions are the common property of the entire body, and are never to be held as secrets for the aggrandisement of one individual[2]."

We shall consider how far they justify us in believing that the joy of service may be the inspiration and the reward of labour.

[1] Collected works of Dr T. W. Latham, vol. ii. p. 24. I owe the knowledge of this noble passage to Sir H. W. Acland's *Address on the Unveiling of the Statue of Sydenham*, p. 17.

[2] Hinton, *Life and Letters*, p. 41.

1. The most important and stable industrial combinations which exist at present are those of the employed—the trade unions. These have now obtained perfect freedom and legal recognition. It has been calculated that they include—

"about 20 per cent. of the adult male manual-working class, or, roughly, one man in five; but these are massed in certain industries and districts in such a way as to form a powerful majority of the working-class world[1]."

There can be no doubt as to the greatness and value of the moral effect of trade unions. They provide for their members an education in self-government. They create in them a new spirit of confidence, self-respect, and of generous independence. They call out in the leaders powers of business and counsel; and in the strongest unions there is a temper of loyal obedience in the whole body, through which minor disputes with employers can easily be settled.

The economic effects of trade unions are more chequered or uncertain. It does not appear that they can raise wages directly except by limiting the supply of labour, in itself a grave evil, though they enable their members to hold out for a reserved price.

[1] Webb, *History of Trade Unionism*, p. 411.

And, at the same time, it must be admitted that they naturally tend to limit enterprise, to discourage new inventions, to check vigorous ability, to acquiesce in a minimum standard of efficiency[1]. In large works they separate employers and employed. They confine their attention to the good of a class, and members of a trade union are often strangely ignorant of the general conditions of their trade. Weak unions, again, by their restlessness drive away capital.

But the disadvantages of trade unions are not inherent in them. Representatives of different unions might study carefully the conditions, the peculiarities, the relations of their several industries. In such a way equitable conclusions could be obtained on complicated questions which cannot be fairly dealt with by indiscriminate legislation, as the length of the working-day[2], the grading of work, overtime, piece-work. A labour council of this kind would serve the interests of all, and avoid the danger of a federation of unions for aggressive purposes.

2. The unions of employers are for the most part less coherent than the unions of the employed. Still they fulfil an important function under our present circumstances. They secure

[1] Marshall, *Economics of History*, p. 391, n. 3.
[2] *Ib'd.*, p. 372.

the management of a business to the most skilled. In some degree they temper competition; and, perhaps, by closer co-operation they might do something to remove the grave evils of speculative production[1].

But from the national point of view the greatest value of strong associations of employed and of employers is that they prepare the way for Joint Boards, in which all the circumstances of a trade, conditions of work, production, markets, may be considered by representatives of both on equal terms. Such a board, with fullest powers, existed for a short time in the Conciliation Board of the Durham Coal Trade[2]; and the Board of Conciliation and Arbitration for the Manufactured Iron and Steel Trade of the North of England, with a narrower scope, has for nearly thirty years rendered noble service to a great industry.

It is to such boards we must look for the sure development of intelligence and good will, which will not only bring settlement to disputes, but also prepare the way for that hearty co-operation of intelligence, capital and labour for which we look. This must rest upon a free personal devotion to a common cause. Compulsion is wholly

[1] Hobson, *The Problem of the Unemployed*, p. 37.

[2] This was established in Dec. 1894, dissolved Jan. 1896, and re-established June 1899.

ineffective in such a case[1]. Collectivism puts on one side the spring of energy. There cannot be any nationalization of intellectual and moral power, and without these capital and labour are paralyzed.

3. Meanwhile, as we keep our ideal in view, there are many signs of hope. Not only are there large works in England which rival the idyllic pictures of the factories of Connecticut[2], but there are also among us various types of voluntary associations, representing different principles, which bring employers and employed into friendly relationship.

The New Trades Combination of Mr E. J. Smith, which the founder has described in the *Economic Review*[3], has had the test of seven years' experience in his own trade; and he states that 'five hundred manufacturers and twenty thousand work-people' can witness to the benefits gained by it in a large range of limited industries. The scheme rests upon the principle 'that no one ought to manufacture and sell an article without making a profit on the transaction.' To this end, all the members of a trade are invited to—

[1] *Report of the Labour Commission*, p. 58. I cannot consider the result of legislation in New Zealand encouraging.

[2] Pidgeon, *Old World Questions and New World Answers*.

[3] April, 1898.

"establish a system of cost-taking which, while it may not be all that could be desired when tested by the special circumstances of any individual business, is still all that is needed for the purpose of fixing throughout an entire trade a selling-price for each manufactured article, which will bring a legitimate and reasonable profit to each maker without unduly taxing the purchaser[1]."

If this is done, a corresponding association of work-people is formed; and 'the employers engage to employ none but union workmen, and workmen engage to work for none but union or association employers.' The current wages and conditions of work are accepted, but a bonus is added to the wages out of the profits 'fixed upon the proportion which the wages bear to the selling price of the article[2].' A Wages and Conciliation Board is formed, to which 'all questions as to rise or fall of profits or the fixing of new prices' are 'first submitted,' and by which 'all disputes are settled;' but the 'employers have full control over the management of their works.'

This very brief sketch gives, I think, in Mr Smith's words, a fair view of the scheme. The scheme has, we are told, succeeded in practice, but it is open to grave theoretical objections, of which account must be taken. There is a danger, to quote the words of the *Report of*

[1] Page 172. [2] Pages 174 *et seq.*

the Labour Commission, lest such associations may—

"obtain virtually the same power with regard to fixing prices, and determining the methods of production, that similar associations have derived in earlier times from legal monopolies[1]."

There is, to mention one point only, no effective limit on the 'fair profit' which is to be charged. It is said, indeed, that the amount must not represent 'the opinion of a single individual, but that formed by the common sense of the community[2].' But all the members of the 'community' are alike interested in the result, and we are not at any time good judges of the value of our own services. Thus it is doubtful whether, in the long run, any body of producers will be content to obtain for their work less than they can get. There is also an ambiguity in the statement of the fundamental principles which affects its application. Profit may be immediate or future. In the process of founding a large business, before the full power of the establishment can be utilized, there must in many cases be sales at an immediate loss. Mills, again, are often kept running at a loss. But in both cases there is the hope of profit afterwards which justifies the sacrifice.

[1] § 38, p. 35. [2] Page 172.

'Profit-sharing' is a simpler form of uniting the interests of the employer and employed. According to this arrangement, the residue of the net receipts, after the payment of wages, the cost of management, and the interest on the capital, is divided in fixed shares between employer and employed. The plan has had a fairly wide and varied trial with good results, but it does not appear to create any enthusiasm among workmen, who think, as they have told me, that they can obtain in other ways their full share of profit. At the same time, profit-sharing is a valuable preparation for a more perfect union. This has a striking illustration in the most conspicuous example of the method, the South Metropolitan Gas Company. The progress here has been complete. First the workmen had simple partnership in profits; then partnership in profits and losses as shareholders; and now, at last, partnership in control as directors[1]. So we come to the last stage in industrial fellowship, true co-operation or 'labour co-partnership.'

In this co-operation we have, as it seems to me, the ideal union of inventors and organizers, of capitalists, workers, and consumers. It brings the sure, if distant, hope of a free, complete and effective organization of industry. The

[1] Lloyd, *Labour Co-partnership*, p. 203.

change of the term 'hands' into 'members' expresses the master-thought of the transformation[1]. The outline of the system which, after fifty-four years, still remains in great part to be filled up, was given in the original programme of the Rochdale Pioneers. I will not repeat what I have already said upon the subject[2]. It is enough to say that, after many failures and disappointments, co-operative production appears to have now entered on a period of sound and steady progress. It brings to those who are engaged in it the ennobling sense of a real fellowship in a great work. It kindles, so to speak, a kind of industrial patriotism; and, in looking back, we find this great encouragement—that, in spite of frequent checks and reverses, the general movement in trade has been in the direction of industrial partnership, of which the completest form is co-operation. It is now nearly thirty years since I began to study the principles of industrial co-operation, and during the whole time I have never doubted that through these we shall find at last the true solution of labour problems.

But when this end is reached, there must still remain a body of men who are unable to find

[1] Lloyd, p. 2.

[2] *Christian Aspects of Life*, pp. 258 ff., *The Co-operative Ideal.*

fixed and satisfactory work. We have to face the fact that workers are slowly and surely growing in excess of the work to be done in the factory and in the mine. Looking to this increasing difficulty, it is necessary, I believe, that we should seek our help in the land. The Rochdale pioneers pointed to this from the first, and, in late years, co-operative agriculture has done much, with promise of much more in the three kingdoms. Independent experiments have shewn that we may reasonably expect larger returns from the soil than we have yet received. But, at the best, England cannot meet our need. It is essential that we should look abroad for new homes for our overflowing population. And nothing seems to me to be more urgently required at the present time than a system of corporate colonization. The time has come when we are called to renew, as we may be enabled, on another field within our vast dominions, the history of our country, and, through agriculture, build up new states. Our race is able to repeat its experience. The strength of England has hitherto been in the offering of noble blood for the fulfilment of adventurous enterprises; and I often look for the enrolment of industrial regiments by the personal influence of men who now turn to the army for the satisfaction of their generous ambition. To

found a colony strong in the loyal devotion of clansmen to a chief is a nobler achievement than to conquer a province.

Is it a vain dream?

There is yet one other subject on which I must touch. Hitherto I have considered citizens as producers only, but they are consumers also, and consumption profoundly affects the conditions of labour. Thus the whole nation is, in a large degree, responsible for the organization of industry. The general character of the popular demand determines the direction in which industrial forces are turned, the nature of that which is made, and indirectly the circumstances of the makers. Purchasing good or bad articles, made under good or bad conditions, is in itself doing a good or bad act. The purchaser suffers himself by buying what is bad, and also inflicts injury on those who minister to his wants. He is finally responsible for the conditions of production as well as for the conditions of distribution. He must make it clear, when purchasing, that he is anxious to be answered on these points, and the answer will be provided if it is required. The description of the drapery trade in a late number of the *Economic Review*[1] shews how much there is to be done in retail dealing by

[1] January, 1897, p. 42.

friendly conference and combination. Consumers' Leagues have accomplished an excellent work in the large cities of America without friction[1]. It is, no doubt, a troublesome thing to satisfy the claims of our responsibility; but it is something to acknowledge them. And then we must not seek to quiet our conscience by adopting any mechanical rule for our guidance. We must give thought, the most precious thing which we can give, to the fulfilment of our duty. If known evils continue, the fault is with ourselves.

And if the duty to which I point is difficult and irksome, it corresponds with our own circumstances under the changed conditions of trade. It is the practical application of the Faith to everyday life. It gives dignity to the simplest details of business through which we mould those who will come after us. GOD made us through our country, and we owe ourselves to our country as the makers of the next generation.

In this work we all have a share: Christian people together have a dominating share. The different organisations which we have noticed—trade unions, associations of employers, voluntary combinations of employers and employed—acquire power, but an enlightened public opinion,

[1] See *The Consumers' League*, by J. G. Brooks, Cambridge, U.S.A. (*no date*).

a Christian public opinion, will control the use of it. The object of the Christian Social Union is to form such an opinion, and to call it into action: to encourage careful consideration of the meaning and consequences of what we do: to spread the knowledge of economic facts: to further the study of the common life in which we all share as a whole, and of its many contributory parts: to deepen the sympathetic understanding between men, and classes, and nations: to enforce the recognition of personal obligation in all we do or leave undone. The end towards which we strain may be far off; but in our time of stress and doubt it is enough to see it.

And there is this spring of unfailing encouragement. The assertion of large claims, and the appeal to lofty ideas are never wholly in vain. The gospel reveals to us ourselves; and no one can look on the end for which he was born without recognising the call which is also a promise.

From the study where I work I look out upon a lawn enclosed by shrubberies, beyond which rises a broad slope crowned by woods. On a summer evening the lawn and lower growths lie in deep shadow: the hillside and the woods are radiant with golden light.

I have often thought as, weary and out of heart, I have let my eyes rest upon the scene, that it is a parable of hope. There is a glory beyond the gloom.

And what nobler joy can there be than to look forward to the happier time which we may help to prepare for those who will follow us?

INTERNATIONAL CONCORD.

περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν.

The nations shall walk in the light thereof [*of the Holy City*]; *and the kings of the earth do bring their glory into it.*

Apoc. xxi. 24.

St Margaret's, Westminster,
May 16, 1899.

SUCH is the vision which is opened to us of the consummation of man's history. Such is the ideal which the last Apostle, who tarried till the Lord came, presents to us as the goal and the inspiration of social and political labour. Redeemed humanity finds its home in the Holy City, the New Jerusalem. The City itself is in the imagery of the Apostle a new Holy of Holies, the place of the revealed presence of the Lord. Yet even there nations still represent before GOD the characteristic differences of distinct peoples; and kings offer the gathered treasures of the earth.

So we are taught that in the end nothing will be lost of the mature results of the manifold development of men: nothing will be lost of the tribute which great leaders receive from thankful subjects. All by which nations and kings have been made to differ will be transfigured and harmonised in the divine light: all will be made contributory to the ennobling of the common life. It is well for us to dwell upon this picture, for at first sight there is a sharp contrast between the Old Testament and the New Testament in the

description of the Messianic age. On one side we read: 'His name shall be called...the Prince 'of Peace...of the increase of His government and 'of peace there shall be no end': on the other— 'Think not that I came to send peace on the 'earth: I came not to send peace, but a sword.' But the contrast is in the mode of presentment. In both Testaments alike the end is shewn to be ushered in by a preparatory struggle. In the Old Testament this is concentrated by prophetic perspective into one terrible act of judgment, 'the day of the Lord': in the New Testament it is extended into an indefinite conflict, though the victory has been already won. We ask sadly, as men asked eighteen hundred years ago, Where is the promise of His coming? But over every delay and passing defeat, over every painful loss and apparent failure, the words stand written— 'I, if I be lifted up from the earth, will draw 'all men unto myself.' 'I have overcome the 'world,' words which are taken up by the great voices in heaven, 'The kingdom of the world 'is become the kingdom of our Lord and of His 'Christ; and He shall reign for ever and ever' (Rev. xi. 15).

This being so, in order to gain a true Christian view of life, as of the Christ Himself, we must take account of 'the sufferings and of the glories

·which shall follow them.' We must look steadily both upon the way and upon the end. We must not disguise the actual facts of experience, or forget the inherent power of the Gospel. The promise itself remains sure, but nothing is revealed of the manner or of the time of its fulfilment. Meanwhile our wisdom is not to lay down from arbitrary assumptions what the divine method must be, but to note carefully the signs of what it is. Our duty is to look to history, not for isolated precedents or patterns, but for lines of movement. And such an enquiry serves to reconcile our experience with our hope. The course of human life, studied on a large scale, is seen to set slowly it may be but without reverse towards that concord of men and nations which the vision of St John presents as the end of human existence. This is the truth which I wish to indicate this evening. The end indeed is not yet: war is not done away: the reign of the violent is not abolished: the conflicts of men are not healed: but we are moving towards the end. We can discern as we look back a continuous tendency to limit the range, the conditions and the methods of war: to substitute reason for force in the settlement of disputes: to recognise the solidarity of the race.

Let me endeavour to justify my three statements as shortly as I can.

1. As things are, it is true of nations, no less than of magistrates, that they bear not the sword in vain. We accept war as a transitory necessity. It has played an important part in the discipline of peoples. It has assisted in the building up of every great nation. It calls out many conspicuous virtues, as courage, endurance, self-sacrifice. But these virtues are in no way dependent upon war. They can be produced in other ways. When nations have gained mature strength, war may be salutary no longer. That it always has been in the past, is no proof that it always will be. The possibilities of human nature are not exhausted. Every great reform was once incredible. In the old world the work of slaves was considered to be the condition of industrial effectiveness. In the first century permanent and universal peace must have seemed immeasurably nearer than the abolition of slavery.

War has, in fact, in the course of time been brought more and more under the control of law, of principles which embody the conscience of civilised men. Private war and tribal war have been abolished. The use of mercenaries and privateering has been discredited. Ever increasing rights have been conceded to neutrals

and non-combatants. Greater consideration has been extended, of late years, to lower races. The fulfilment of responsibilities and not the acquisition of power or 'glory' is coming to be held to be the one sufficient ground for an appeal to the sword.

2. Such considerations are enforced by the general tendency to substitute reason for force in the settlement of all differences between men. There is on all sides a readier admission than in earlier times, that the establishment of justice is the end of social action. In personal differences the appeal to reason is practically universal. In class differences it is, as we know in the North, steadily gaining power. In national differences arbitration has at length found a recognised place among the resources of diplomacy. And though its application is necessarily limited, it emphasises the master-thought, that nations, like men, desire justice: that moral laws hold good for them also: that fraud and violence and robbery are still criminal when practised on an imposing scale.

At the same time the ennobling of personal character and personal relationships acts upon the relations of nations; and the forces which tend to replace among men competition by co-operation, and the passion for private advantage

by devotion to the common good, cannot but affect the mutual dealings of states. In some ways, indeed, it is easier for states, which never die, to take larger views of the issues of action than individuals can take.

Nor can we suppose that the moralising of the intercourse of nations has reached its limits, and that a movement which has hitherto been continuous will be suddenly interrupted. The invitation of the Czar, which has found universal acceptance, has opened new fields for beneficent discussion of problems of national life. Whatever may be the results of the conference, the conference itself marks an epoch in the history of nations. Much has been already done, when the duty of considering whether anything can be done has been acknowledged. Questions, which till lately were supposed to belong only to dreamers, have claimed the attention of statesmen. The practical belief that a noble end can be approached is in itself a blessing; and if public opinion once demands an arbitral court for nations, I have no fear that its verdicts will fail to be enforced. Public opinion will be strong enough to uphold the judgment of the body which is its own organ. After all, the voice of the soul, if it find clear expression, is stronger than the sword.

3. But above all, the gradual recognition of the solidarity of mankind leads on to the thought of the harmonious co-operation of all its parts. International concord is the natural expression of a unity which rests upon the fullest development of all the peoples included in it. The combination of many gifts is necessary for the full effectiveness of human powers. A nation is strong, not by the suppression of the individuality of its citizens, but by the devotion of their various powers to a common end. So the race will attain its highest type, when the nations shall bring their characteristic forces for the service of the whole. Nations, in other words, are factors in humanity in virtue of their distinctness. There is not only a brotherhood of nations, but also, if I may use the phrase, a membership of nations, which are mutually dependent and severally contributory to a greater body. These facts are now more and more widely recognised. We are growing anxious to preserve the full endowments of classes and peoples, and to claim services which correspond with them. We can see that the losses which we may incur through chivalrous respect for the claims of others are material, while the corresponding gains are spiritual: we can see that to mar or mutilate a great nation is to injure

all nations; and that every nation as it is more completely differentiated becomes better fitted to work in union with other nations for the good of the whole race.

In harmony with this law, the history of modern Europe has been marked at once by the growth of individuality and by the growth of nations. The nations of to-day are not repetitions one of another, but complementary one to another. One supplies what another needs, and general progress depends on the energetic action of their differences. But beyond their differences we look for a concord, of which the Roman Empire and the medieval Papacy offered shadows. The Roman peace was the result of force embodied in a strong external organisation. The papal peace was the precarious acceptance of an authority, spiritual indeed, but enforced from without. What we look for now is a peace which shall rise out of the righteous development of all the nations: a spontaneous fellowship answering to the divine idea of mankind, expressed 'in many parts and in many fashions.'

In these three ways then, in the limitation of war, in the settlement of disputes by reason, and in the recognition of the unity of the race, there is, I repeat, a progress towards concord. It may, as I have said, be slow, but it is irre-

vocable: there is no movement backwards. Each advance in the direction of international understanding is a gain, a permanent gain, to mankind. Each limitation of war is a step towards its suppression. Each step forward makes the next step visible and possible.

So far I have spoken only of that which is visible in the course of history. I have not spoken of that which has been, as I believe, the inspiration of all—the Christian Faith, which has revealed the soul naturally Christian to itself.

It is, I know, commonly said that Christianity has done nothing towards the establishment of peace in nineteen centuries. No statement can be more false. It has disclosed the principles on which alone peace can be firmly based. It has affirmed beyond denial the dignity and the responsibility of man as man. It has made clear the reality and the obligations of corporate life. It has set before us the final unity of human society. Out of these three truths rises the ideal of international concord, the membership of nations. The ideal is not of our making. 'It is,' as Mazzini said, 'beyond us and supreme 'over us: it is not the creation, but the gradual 'discovery of the human intellect.' It has now been discovered, and it rests with us to embody

the discovery in the strength of the Faith through which it has been made known.

Under this aspect we can recognise that the problem of international concord answers to our position in the life of the race—'the man who 'lives and learns for ever.' There is, as we see when we look on past history, an order in the disclosure of the will of GOD, which we speak of as the law of human evolution, and which we can trust for the future. Each generation has its work. This is our work. The problem could not have been fully stated before. Now at length the forces and the resources of the world are known. The nations have been consolidated and marshalled. Their capacities have been gauged, we can fairly determine the sphere of their duties, for let us acknowledge even here that there are no rights but duties.

So it is that the thought of international concord is in the air, in spite of wars and rumours of wars, and such thoughts tend to fulfil themselves. But it is to the Christian Society specially that the thought is committed. The earth is the scene of Christ's triumph. He has already received all authority, and it is through believers that He exercises it. The Church lives by attempting and by doing what has seemed to be impossible.

On the Church then generally lies the responsibility of bringing home to men the thought of international concord, of international co-operation; and a special responsibility lies upon the English Church. Englishmen look back upon an unbroken growth, in which they have been trained for their national duty. They are all charged with political obligations. They owe a debt to other peoples in return for their insular security.

But, you may ask: What can we do? Most summarily then we can cherish the noblest ideal which we have formed of the destiny of mankind, the gift of our Faith, and refuse to surrender one ray of its glory under the stress of disappointment.

We can keep Hope fresh—

> Hope, the paramount duty which Heaven lays,
> For its own honour, on man's suffering heart.

We can bring an access of fervour, especially at this time, to the prayer that it may please GOD to give to all nations unity, peace and concord, which, unique in its completeness, as far as I know, has been for three centuries and a half the voice of our English Church.

We can approach every question of foreign policy from the point of sight of the Christian Creed, by which our noblest thoughts are purified and strengthened.

We can check in ourselves and in others every temper which makes for war, all ungenerous judgments, all presumptuous claims, all promptings of self-assertion, the noxious growths of isolation and arrogance and passion.

We can endeavour to understand the needs, the feelings, the endowments, the traditional aspirations of other countries.

We can do gladly, unweariedly, patiently, what lies in us to remove the suspicions and misunderstandings which serve perhaps more to stir animosities among nations than ambition or pride.

We can—how far from the spirit of controversy—honour all men.

We can, to say all in one sentence, assure ourselves by quiet thought, that the glory of a nation does not lie in claiming unlimited dominion, but in fulfilling its office for the great commonwealth of men, and so preparing within its own sphere the advent of international concord.

By such efforts we shall hasten the Lord's coming. If we cannot hope to see the full splendour of that day, at least it has been the joy of my life to watch the brightening promise of its dawn.

EXPENDITURE.

Annual Meeting of the Christian Social Union.

LIVERPOOL.
Nov. 27, 1899.

I WISH to suggest a few thoughts on the ever-present question of expenditure. At the outset I assume that we are agreed that all alike, rich and poor, are responsible for all they have, powers, opportunities, riches, character, as stewards of the manifold grace of GOD: that whatever we are, whatever we possess, must be used for the true development of life in ourselves and in others, of the life earthly and temporal as the preparation for the life heavenly and the life eternal, which is even now. The subject is for each one of us of momentous if often unrecognised importance. That its importance should be unrecognised may well fill us with surprise. The prospect of the issues of human action which reflection opens to us is indeed so wonderful in its illimitable grandeur that the indifference with which we regard it, or refuse to regard it, is one of the greatest mysteries of our being[1].

If my assumption is correct, it follows that we must strive so to live that the conditions and effects of our own lives may be the best possible, and so to use the labours of others that the con-

[1] Compare Ruskin, *Sesame and Lilies*, § 108.

ditions of their work may serve for their salutary training; so to live, in a word, that the general character of life about us may be raised, that the individual life may gain its highest efficiency, and then minister most completely to the welfare of the whole society.

No doubt, when we come to think of these things we are at once struck by the difficulties which spring from the great inequalities of incomes, in which philosophers from the time of Aristotle have seen the peril of states. It must be enough to say that the problems of the distribution of riches, however urgent, have not yet been solved. At present I only notice their existence, and then set them aside. The question before us is not, 'How do we get our incomes?' but, 'How do we use them?'

And here, again, I do not discuss one heroic answer to the question. In all ages there have been examples of absolute renunciation of private means. The exceptional obligation has been recognised by the Lord Himself; and where it exists, I believe that it will be brought home to the servant by the Divine voice. I do not, therefore, attempt to determine the circumstances under which it is likely to arise. I consider only the case of those who accept the duty of administering that which is committed to them.

In dealing with this I venture at once to insist on the necessity of a carefully proportioned plan of expenditure. A little experience will enable us to know approximately our resources, our duties, and our needs. We must then take pains to adjust them so that each duty and each need shall be met on a scale harmonious with its relative importance. A well-ordered budget is, I cannot but think, as necessary for a citizen as for a nation. I will go further, and suggest that it is worthy of consideration whether such budgets should not in their main features be public or accessible. In any case, our own should be such that we should not shrink from publishing it.

A complete scheme of expenditure will naturally fall into four divisions: (1) Contributions to public works; (2) Gifts of private munificence and charity; (3) Provision for those dependent upon us; (4) Personal expenditure—food, clothing, shelter, books, works of art, recreation. In due measure and with necessary limitations, all these objects must be considered by every one; and I must think that the first and second form a first claim on our resources. If they are left out of account till every family and personal requirement is satisfied as it presents itself, there is little hope that any residuum will remain to meet them.

1. Some share in the work of foreign and home missions, of church-building, of education, if it only represents the widow's mite, belongs to the essence of the Christian life; and the legislation of the Old Testament suggests the normal amount which each one may be expected to give. If the Jew was required to give a tenth of his income for Divine service, I do not see how a Christian can offer less. But whatever may be the amount which is devoted to these purposes in the light of conscience, it must be rigorously set apart so that it cannot be diverted to other uses. In this way the administration of the fund in detail is made relatively easy, and we have a clear view of what we are able to do.

The acknowledgment of this duty of setting apart a definite portion of our income for public service is of special urgency at the present time. When wealth consisted for the most part in land, the resources and the obligations of the owners were unquestionable, and the obligations were generally fulfilled. But the enormous increase of what has been called 'irresponsible wealth' has exempted the larger part of the national income from this open and effective criticism. 'The income from land,' I read, 'was one-fourth 'of the aggregate [income of the country] in '1862; 'and in 1889 it was not much over

one-seventh[1].' We may perhaps form some rough guess as to the fortune of a millionaire, but no special duties are naturally attached to the largest holders of stocks, and it is evident that public benefactions must be very greatly increased if the old standard of alms-giving is to be maintained.

Nor is it difficult to see how those to whom great fortunes are committed in such a form can use them characteristically. They can gradually 'brighten,' as has been said, 'the common back-'ground of life.' They can multiply open pleasures, which, like the sunshine and the rain, gladden and fertilize vital powers. They can provide, as some have done, libraries or winter gardens: they can make accessible great works of art: they can gather collections illustrative of nature and life. A park or a pleasure-ground or a historic monument may be so used as to help all to feel that they have a share in the inheritance of beauty and splendour on which they look.

And here I can speak from experience on a small scale. At Auckland a chapel of unique interest, which was elaborately adorned by my predecessor, is entrusted to my care. No instrument could be more effective for winning the goodwill of the people. They visit it in great numbers

[1] Mr Gladstone, *Nineteenth Century*, Nov. 1890, p. 679.

during the summer months, and as they listen to its story they recognise that they have a share in the treasure. They understand instinctively the continuity of the great life which it represents. They confess spontaneously that it is well that it should be guarded, as it is guarded now, by one who is a trustee for their joy.

Something has been already done in the direction to which I have pointed by municipalities, something by private benefactors, though little in comparison with the obligations of our 'irresponsible wealth.' But, in any case, such works fall within the power of few, yet to the few they offer opportunities of the noblest satisfaction. For they must be accomplished by gifts, and not by bequests[1], if they are to have their full effect. And I lay great stress on this. Bequests differ from gifts as death differs from life. Bequests excuse by a semblance of liberality the want of self-denial while there was yet power to exercise it: they win undeserved praise for spurious munificence: they mar in many cases a generous idea by the lack of the wise control of the benefactor who gave it shape: they exclude the sense of joy—expansive in power—which comes to him who has made a sacrifice from seeing the fruits of it.

[1] Compare Mr Gladstone, *loc. cit.*, p. 686.

2. I do not dwell on the provision to be made for the ministries of private charity. These are commonly fulfilled, though, for the most part, without any definite plan and in answer to importunity. Still, the total amount spent in this way is probably adequate to all reasonable demands if it were wisely administered. The poor especially are most generous in helping one another.

3. From the duties of public and charitable expenditure I pass to the duties of family and private expenditure. I should not have thought it necessary to touch on the obvious duty which lies on all of making adequate provision for those who are dependent upon them if I had not learnt by most painful experience how constantly it is neglected or even unthought of. Such disregard of an imperative obligation cannot but hinder work by the pressure of self-imposed anxieties. It is not a legitimate exercise of faith, but rather the denial of the revelation on which faith rests (1 Tim. v. 6). It brings reproach on many of those to whom men naturally look for guidance.

4. But it is in personal expenditure that we all find scope for the continuous daily application of Christian principles. And here I will take heart to lay down what I hold to be a fundamental rule, that, while we endeavour to gain the largest and keenest power of appreciating all that

is noblest in nature and art and literature, we must seek to live on as little as will support the full vigour of our life and work. The standard cannot be fixed. It will necessarily vary, within certain limits, according to the nature and office of each man. But generally we shall strive diligently to suppress all wants which do not tend through their satisfaction to create a nobler type of manhood; and individually we shall recognise no wants which do not express what is required for the due cultivation of our own powers and the fulfilment of that which we owe to others. We shall guard ourselves against the temptations of artificial wants which the ingenuity of producers offers in seductive forms. We shall refuse to admit that the caprice of fashion represents any valuable element in our constitution, or calls into play any faculties which would otherwise be unused, or encourages industry. On the contrary, we shall see in the dignity and changelessness of Eastern dress a typical condemnation of our restless inconstancy. We shall perceive, and act as perceiving, that the passion for novelty is morally and materially wasteful: that it distracts and confuses our power of appreciating true beauty: that it tends to the constant displacement of labour: that it produces instability both in the manufacture and in the sale of goods to the detri-

ment of economy. We shall, to sum up all in one master principle, estimate value and cost in terms of life, as Mr Ruskin has taught us; and, accepting this principle, we shall seek nothing of which the cost to the producer so measured exceeds the gain to ourselves.

This excess of cost over value, in terms of life, offers a general criterion of culpable expenditure. In the case of objects of great rarity, it may be necessary to express the commercial value in terms of life before the comparison can be made; but for the most part the application is direct, and it is universally true that we cannot rightly seek anything which costs more in life than it brings in life to us, or, in the case of expenditure for public purposes, to society.

The rule applies to all our personal expenditure on maintenance, establishments, recreation. It is not possible to trace out its application in detail. I wish only to emphasize the responsibility which it lays upon consumers, in the widest sense of the word, for the articles and services which they demand. Consumers finally determine what shall be done, what shall be produced, and under what conditions. And yet for the most part this diffused sovereignty over the world of labour is unacknowledged. We go with the stream without considering from what source it is fed.

We claim, then, that our ordinary expenditure shall be made with thought and, as far as possible, with knowledge. Nothing in our action is indifferent. Whatever we do or leave undone affects ourselves and others. To make bad things, or even good things under bad conditions, demoralizes the workman; to press for sale bad things, or things made under bad conditions, demoralizes the trader; to buy such things demoralizes the purchaser. A purchase or a bargain is a vital and not only a commercial transaction. We are concerned with the article itself which we buy, and with all the processes through which it passes till it comes to our hands. We must, then, demand good things, and good things made under good conditions; things which, in the making and in the using, tend to support and to develope a life worthy of a man.

The demand for good things involves the knowledge of what is good. In part this is the knowledge of an expert, which all cannot acquire; but in part also it is knowledge which comes through good taste, sound judgment, a sense of fitness, a study of reality. Such powers are, more or less, within the reach of all who have a single eye. The worst faults which tend to lead us astray in our opinion of commodities come from insincerity in its many forms. These will be

evident to the single eye. A true wish to find the good predisposes to the discernment of it. There are desires, like prophecies, which tend to their own fulfilment.

To secure that the good things which we buy are made under good conditions requires effort of a different kind. It is said, indeed, that consumers are powerless in the matter[1]; that it is impossible for them to trace the history of what they buy. I cannot admit the statement. In some cases it may be difficult, but experience shews that even in these, if the information is required it will be forthcoming[2]. In other cases, resolution and a little self-control will check common evils. If goods produced under bad conditions are not bought, they will not be offered or made. Poisonous glazes will cease to be used. Matches will be manufactured only by innocuous processes. And perhaps even Florida will again be peopled, as fifty years ago, with flights of herons.

Various methods have been tried in the United States and in England by Consumers' Leagues and the like to guide consumers in the fulfilment of their obligations. At present there is some difference of opinion as to the wisdom of such

[1] Webb, *Industrial Democracy*, p. 671.

[2] Compare J. G. Brooks, *The Consumers' League*, p. 18.

combinations: they must be judged by their results. But I cannot think that there can be any difference of opinion as to the necessity of pressing upon consumers the inevitable fact of their responsibility.

Perhaps such requirements as I have indicated may at first increase the price of that which we demand. But we shall have ample compensation for a larger expenditure. Personal money gain cannot be the controlling motive of either buyer or seller; and it is not cheapness as cheapness which is condemned. Much of that which is cheapest is both good and made under good conditions. Long hours, low wages, bad conditions of labour, do not as a rule produce articles which are really cheap.

In any case, the honourable purchaser and the honourable seller meet in business for the fulfilment of the work of citizens. Their interest in the highest plane is the same—the right support of life; and there can be no rest till each man, whatever he does, does it with thought, finds pleasure in doing it, and, through doing it, gains a noble character—till each action, in a word, becomes a social service.

As consumers, then, we may all do much to raise the status of labour by sedulously educating ourselves to desire good things, to know good

things, and to look beyond every article to the labour of all those who have helped to bring it to us. The duty is laid upon us by the present circumstances of industry. It brings to us a promise of great blessing. A firm purpose to seek justice and to fulfil it in the commonest acts of intercourse brings dignity to our daily life. It makes the simplest buying and selling a moral education. And—

"We need," if I may quote the words of Professor Marshall, "to foster fine work and fresh initiation by the warm breath of the sympathy and appreciation of those who truly understand it; we need to turn consumption into paths that strengthen the consumer, and call forth the best qualities of those who provide for consumption[1]."

It has been said with truth 'that the future 'of a people is determined by their use of their 'means.' The simple duties, therefore, as to our expenditure to which I have pointed involve momentous issues. No doubt the fulfilment of them is, as I have admitted, difficult; but it is fruitful because it is difficult. And we have, if we will, light to guide us in the greatest things, which are often at the same time the smallest. It is the will of GOD that we should use it, and our constant prayer is that His will may be done.

[1] "The Old Generation of Economists and the New" (*Quarterly Journal of Economics*, Jan. 1897, p. 22).

But, as Mr Ruskin has sadly said, our unbelief is unparalleled.

"There *is*," we say, "a Supreme Ruler, no question of it, only He cannot rule. His orders won't work. He will be quite satisfied with euphonious and respectful repetition of them. Execution would be too dangerous under existing circumstances, which He certainly never contemplated[1]."

Yet principles must prevail: they are immortal, they are divine. And, as I cannot but believe, the question for the coming generation is how to apply practically the acknowledged truth from which I started, that we hold all our powers and possessions as a trust. The answer will come through a fresh quickening of the Christian life. The Christian life is not simply a logical deduction from the Christian faith. It is a new fact. It comes from the Living One. He only can communicate it through His Spirit; but He uses us as His ministers. His life is manifested through us in whom He lives; and not only must our actions in every relation be ruled by our faith, but in every action we realise (or fail to realise) our own being.

The change for which we look and labour must be slow. Here, as everywhere, we shall win our souls in our patience. Sudden changes in the

[1] *Modern Painters*, v., part ix. ch. xii. § 5.

nature of consumption could not fail to bring widespread distress to workers; but if we agree to recognise the social character of expenditure, we shall prepare the way for a great saving of our resources and a great elevation of our national character: if we keep our ideal before us through every disappointment and delay, we shall feel and we shall spread its transforming influence.

The work is for each one of us a personal one. By striving, and by striving unweariedly, to do our own work rightly, we shall in our measure further the common cause. A steadily enlightened conscience will silently and irresistibly raise the standard of commercial obligation in production and distribution and consumption, and help to form a public opinion strong enough to purify and ennoble the common social life to which we all contribute and in which we all share.

OUR ATTITUDE TOWARDS WAR.

Church Congress.

NEWCASTLE-ON-TYNE.
Sept. 26, 1900.

THE subject which is proposed for our discussion this evening is one which must have pressed on the hearts and minds of all of us during the past year. During that year we have been called upon to consider three wars, bringing forward three different groups of problems and answering to three distinct principles; and these must have forced us to consider whether war is justifiable, and, if so, under what circumstances; and if it arises, what, as Christians, we ought to do to mitigate the evils which it brings, and to secure that in the end it may issue in a righteous and lasting peace.

Proposing to touch only on our attitude towards war, I may, I think, assume that we all agree that war is inconsistent with the ideal of Christianity, towards which we strain with confident hope; but many hold that it is not only inconsistent with the ideal, but that it is also inconsistent with the profession of Christianity, as it fulfils its work on the present scene of the earth: that war is unjustifiable.

Others, again, maintain that war lies outside the proper sphere of Christian 'activity': that

it belongs to a natural order of things with which the faith is not concerned: that war is inevitable.

Both these views appear to me to be equally opposed to the claims of Christianity and to the experience of life. But I can now only take account of the claims of Christianity. In regard to the contention that war is absolutely unjustifiable, I would observe that Christianity deals with the whole world, the sum of things as they are. And as things are, we find violence, wrongs, selfish ambition, both in men and nations, which must be dealt with. The supreme end which is proposed to us is not peace, but righteousness—the fulfilment of personal and national duties to GOD and men, the repression, the extinction, if possible, of personal and national injustice. In both cases there is one who bears the sword not in vain. In both cases the last decision is by force.

The machinery of settled government works so smoothly that we forget that the execution of justice between man and man rests in the end on force; but a little reflection shews that it is so. The national voice, however expressed, imposes the law, it may be, on an unwilling minority. The national forces provide for the infliction of the legal penalty for violating the law. Armed forces stand behind the judge.

The action of Government at home and abroad, in public and in private controversies, is ultimately, I repeat, supported by force. This decisive fact is constantly overlooked, and I cannot but feel grateful that we have been lately reminded that 'two of the originals of the Society 'of Friends, G. Fox and Is. Pennington,' unlike representatives of a later school among them, recognised 'the use and actual necessity of force 'and a resort to the sword of justice.' The words of Pennington, indeed, express the truth so clearly that I will venture to quote them:—'I speak 'not,' he writes, 'against any magistrates or 'peoples defending themselves against foreign 'invasion or making use of the sword to suppress 'the violent and evil-doers within their borders '(for this the present state of things may, and 'doth require) and a great blessing will attend 'the sword where it is borne uprightly to that 'end, and its use will be honourable[1].'

If, indeed, we once recognise the universal conditions of life—personal, social, national, as they are—the conclusion appears to be inevitable that we must face the possibility of a just war. No doubt in the complicated relations of States there is need of anxious care to determine when

[1] Quoted by Mr S. Bancroft, jun., in a letter to the *Spectator*, Sept. 15, 1900.

and under what conditions the appeal to force shall be made; but in the abstract I venture to maintain, without the least doubt, that the appeal may be rightly made, and that the Christian must acknowledge war as an ultimate means for maintaining a righteous cause.

It does not appear to me to be necessary to labour this point further, but I wish to add a few words on the second view to which I have referred—that 'war is one of the necessities of society,' in consequence of an irregularity in its structure which it is not the place of Christians to correct: that, in fact, we 'cannot alter the 'plan of this world': that war is a condition of human life for ever. And I am the more anxious to do this, because an influential critic, forecasting our discussion here to-night, expressed the opinion that we should not go beyond this judgment. For my own part, I most earnestly—I will dare to say confidently—hope that we shall. For such teaching appears to me to be fundamentally opposed to the Gospel.

Nations, families, men, with all their capacities and obligations and perils, belong, as such, to the ideal of humanity. Christ deals with them all, claims them all. What we see at present in societies and in men is not the Divine plan, which we could have no wish to alter, but the

Divine plan marred by sin, under which we see in Christ the Divine plan, through a mirror as in a riddle. The evil nature is to be fought against in societies no less than in individuals, and in the name of GOD it is to be subdued. War is a necessity in nations in the same way as profligacy has been said to be a necessity for men. But all that Christ created is capable of the redemption which He wrought. Redeemed nations are necessary to a redeemed humanity.

The Holy Scriptures speak, as we all remember, of a momentous change which shall come over the world, but we fail to observe that the change has already come in essence in the Incarnation. We have to realise it. The earth must be to the end the scene in which men are to gather the fruits of Christ's victory. But we believe, and we must act as believing, that it is the purpose of GOD 'to sum up,' 'to reconcile all things' in Christ, and that He calls us to work with Him.

Thus, in my opinion, our attitude towards war is surely determined. We shall accept it as a necessity, under certain conditions, in the present state of things, and when we have accepted it we shall prosecute it with unquestioning faith, as fulfilling a sacred duty. But we shall not acquiesce in the present state of things. As Christians, we shall deal with the world as it is, but,

at the same time, as Christians, we shall seek to purify and ennoble our social and national relations. We shall resolutely hold, to quote Is. Pennington again, that 'there is a better state 'which the Lord hath already brought some into, 'and which nations are to expect and travel 'towards.'

Meanwhile, in our labours to attain this better state, we shall remember that each nation has some ministry committed to it: that its end is not aggrandisement but service: that war is immeasurably better than the betrayal of its trust, the neglect of its duty towards those who rightly look to it for help and protection: that the use which is made of the opportunities brought by the close of a successful war is in some sense a measure of its righteousness.

Thus, I repeat, while we accept the heavy responsibilities of war, we shall labour unceasingly for peace. Labour in this spirit will not be fruitless. Experience justifies our confidence in the promises of the Gospel. The history of Christendom from the Fall of the Roman Empire is the history of the preparation of the nations for international peace. In one continuous movement private and tribal wars have been abolished: the horrors of war have been mitigated: its ravages have been limited; and if the ultimate appeal is

still necessarily made to force, the exercise of force is more and more determined by moral considerations.

Above all, we are learning to perceive that nations, like men, are members one of another, a truth which is complementary to that of the brotherhood of men. This truth brings the question of international arbitration very near to us. The age is, I believe, ready to entertain it seriously. Nor has the experience of the last two years modified the conviction or the hope with which I have advocated the cause for twenty years. It is something to have learnt more clearly than before what subjects cannot be submitted to arbitration. And perhaps we Englishmen have come to see—and we need the lesson—how far we are still from understanding the feelings and aspirations of other nations and recognising with intelligent generosity the services which they are able to render to the race. Such true understanding is a condition of peace. Taking this wider outlook, we can see that the cause of peace does move forward. The slowness of the movement need not trouble us. The preparation of the earth to be man's dwelling-place and the preparation of the world for Christ shew the immeasurable patience of GOD. He waits, and we can wait—wait in unshaken hope for the fulfilment of His will.

THE EMPIRE.

All Saints', Tufnell Park, London,

Nov. 15*th*, 1900.

THE memorable description which Pascal gives of humanity, as 'a man who lives and learns 'for ever,' expresses in a vivid image thoughts which are widely current at the present time. We feel now, as never before, the solidarity of mankind: we feel its corporate growth: we feel that it tends, however slowly, towards the realisation of a perfect life through the combined and harmonious action of all its parts.

In this vast growth there are momentous crises. The end towards which we look with hope, which no disappointments can extinguish, is wrought out through men. Currents of individual feeling find expression in national sentiment. Such a crisis seems to be at hand now. During the last century two strong influences have been at work—the desire for personal development, and the instinct of association. We seek eagerly to realise ourselves, and we recognise that this can only be done through society. At the same time, the tendency of nations has not been to disintegration, as some great teachers anticipated, but to consolidation. A united Italy and a united Germany are the monuments of

contemporary political movement. At last it is tacitly acknowledged that progress in national life comes from the combination of various elements under one sovereign power.

In this fact lies the principle of Imperialism. Imperialism is the practical advocacy of a fellowship of peoples with a view to the completeness of their separate development, a wide federation for the realisation in the members of their special character. An Empire, as I understand the term, looking only at the circumstances of our own time, is a union of self-governing or subject States under one supreme authority, held together by an ideal more or less clearly recognised by all, guarded by an adequate organisation for common defence, of which the ultimate aim is the welfare and relative completeness of all the bodies which are included in it. The prospect of increased power or material advantages, though it may assist in a secondary degree in creating or maintaining an Empire, does not belong to the essence of it. An Empire, in other words, is the embodiment on a large scale of two ideas characteristic of our generation—association and service.

In this light, then, an Empire is a step towards the attainment of the earthly destiny of man, 'the federation of the world,' a corporate fellowship of men as men. It belongs to a late

stage of human history. Families, tribes, kingdoms, nations, empires offer in succession ever-growing combinations of men. An Empire, as I have defined it, was not possible in the ancient world, in which national life was founded upon slavery. The medieval Roman Empire, as complementary to the Roman Church, was a premature attempt to establish a final organisation of civil life. A true Empire is itself a preparation for something further; for there may be at the same time many Empires embodying different ideals, which, when they have done their work, will form parts of a larger union. Thus, Great Britain, France, Italy, Germany, Russia, the United States of America, have each a special character which is fitted to contribute to the manifestation of the fulness of human nature. And in regard to this supreme issue they are not rivals, but fellow-workers. The loss of one is the loss of all: the gain of one is the gain of all. And though this is substantially true of the relations of nation to nation, yet the truth is more impressive and more complete in the relations of larger bodies. In this sense it may be said that an Empire makes for peace, not indeed as its primary aim, but as its natural result.

When, then, and where are we to look for the formation of Empires? For the answer to the

question we must endeavour to master the lessons of history. For us history on a large scale is the revelation of the will of GOD; and in the history of the greatest nations we may expect to find the will of GOD for them. They are themselves the record and the retribution of their past and the prophecy of their future. Studying carefully what they have been and what they are, we can determine in some measure how they are likely, either separately or as centres round which smaller powers are gathered, to contribute towards that harmonious completeness of the whole race which answers to the purpose of creation.

Looking to this end, if only for a moment, we are enabled to rise above the struggles of the passing years and to understand a little of the Divine counsel when 'the Most High gave to the 'nations their inheritance' (Deut. xxxii. 8), 'having 'determined their appointed seasons and the 'bounds of their habitation' (Acts xvii. 26). The thought brings back trust, and perhaps we dare to believe that as the civilisation of the Old World found its crown in Roman law, the noblest expression of force, so the New World, in spite of defeats and apostasies, tends towards a fellowship of peoples, the embodiment of love. But turning from this glorious vision, which is, I believe, no idle dream, but a promise offered to faith, let us

narrow our inquiry and ask what is our own part in this august drama—the part of

> 'Our vast orient—and one isle, one isle
> That knows not her own vastness.'

The answer cannot be doubtful. The experience of England is unique. Expansion is the essential characteristic of English national life. Our Colonies have been spread throughout the world not in obedience to any definite and far-seeing design, but by a natural overflow of an energetic population. Englishmen have occupied the most thinly-peopled countries of the New World, and they have carried with them not only their nationality but their country. They have remained, though far off, parts of the Mother State. In this lies the secret of their permanence. In the seventeenth and eighteenth centuries there was not only a Greater Britain: there was also a Greater France, a Greater Spain, a Greater Portugal, a Greater Holland, but now the Greater Britain alone remains[1].

So our State spread widely and surely, and at the same time we gained little by little the sovereignty of India. The acquisition was unpremeditated and unforeseen, but it was decisive; and in the second half of this century we found

[1] This fact is brought out most impressively in Seeley's *Expansion of England*, Lecture III., *The Empire*.

ourselves bound by the closest ties to our Colonies, kindred in blood and faith, and to India, alien in both.

We hardly recognised the greatness of the fact. A splendid pageant brought it vividly before our eyes, and not long afterwards a great peril disclosed its significance. The appeal to Imperial obligation was answered by the voice of a united host of peoples. The Colonies and India alike spontaneously placed their resources at the disposal of the Mother Country, and at once the Empire was revealed.

It is not, I think, necessary to inquire whether we shall acknowledge and strive to the uttermost to fulfil the responsibilities which are thus shewn to be our heritage, the outcome of our past history. The old argument that Colonies will fall from the parent stem like fruit when they are ripe is no longer current. We have learnt that the separation of the United States is a warning and not a precedent. We shall hardly hear again the 'strain to shame us':

> 'Keep you to yourselves;
> So loyal is too costly! friends, your love
> Is but a burthen: loose the bond and go.'

And even if India increases our dangers and is of questionable material benefit, we cannot leave unfinished the work which we have begun.

We have not, then, to form a British Empire; it exists already, and is conscious of itself. But we have to ask ourselves, going back to our definition of Empire, What is its ideal? What are the conditions of its maintenance? What is its aim?

Little need be said of the English ideal. Briefly we may describe it as personal freedom passing into equality of opportunity, local self-government, established or in prospect, justice between man and man.

Nor is it necessary to dwell on the provision which is required for common defence. In this respect India is thoroughly organised and represented in the Imperial Government, nor is there reason to fear that there will be any serious difficulty in adjusting satisfactorily the part which the Colonies shall take in the Imperial counsels and in Imperial defence.

The vital question for us all is, What shall be the aim of our Empire? To what end shall the Mother Country use her treasures of influence, of insight, of experience? We can still say, in spite of all failures and passing gusts of waywardness:

> 'Her open eyes desire the truth;
> The wisdom of a thousand years
> Is in them.'

She will therefore assuredly use them, not for aggrandisement in power or wealth, not for making others instruments of her own will, but, in a word, for effectual service—for service, in the first place, to those who are bound to her in the unity of the Empire, and then to those who are without, as fellow-servants with her of GOD for humanity.

No doubt commerce will play an important, though not dominant, part in this service. Commerce itself, rightly regarded, is service. By commerce the resources of the world are made available for all. And perhaps there is no Imperial task more urgent or more difficult than to provide that the fertility of the tropics shall be made the means of elevating the native races, who alone can cultivate the soil, and at the same time furnish new food-supplies to the inhabitants of unproductive countries. Here is a large part of 'the white man's burden,' through whom the work of Empire must be administered[1].

Nor can we at such a time forget that our whole national life rests upon the Christian faith. Our Sovereign is solemnly consecrated to the kingly office[2]. Our Imperial deliberations are

[1] See Gidding's *Democracy and Empire*, pp. 283 f.

[2] Our English Coronation Service is a noble commentary on the idea of government. It can be traced back for eleven centuries. It is a grave loss that it is not printed as an

opened by prayer in the Divine Name. The facts may be commonly overlooked or disregarded, but they do, I believe, exercise an insensible influence over our public life. They belong to our civil constitution. They have, it is true, no constraining force, but they express the idea of our government.

We shall, then, remembering the master-truth that 'there is no wealth but life,' endeavour to give to all the parts of our Empire of the fulness of our own life. If we have learnt the lessons of our national history, we shall not seek to assimilate but to co-ordinate the federated communities, and to call into play their peculiar forces as joint ministers with us to the common good. We shall not seek to reproduce an image of England under other conditions, but to make the spirit of England fertile in new results. We shall not seek to organise a highly concentrated government, but to apply ruling thoughts to various circumstances. We shall not seek to convey a form of civilization only which, after all, is of the earth earthy.

We shall seek to recognise and to confess the reality of the unseen, as well as of the seen,

Appendix to the Prayer Book. See Maskell's *Monumenta Ritualia*, II. pp. lxxii. ff; 3 ff. *Three Coronation Orders*, London, 1900 (H. Bradshaw Society).

in our policy and in our enterprises; to cherish and to manifest in all we do the conviction of a spiritual destiny of all men, which fills every action, great and small, with the sense of the invisible and the eternal; to communicate the fulness of our own highest aspirations, industrial, social, moral, spiritual—all that can be seen in history to have contributed to make whatever is noblest in our character; to welcome the formation of new popular types under the inspiration of the old temper, for in Empires, no less than in men and nations, differences of function answer to fulness of being.

All this seems to be quite clear, yet when we contemplate the charge that is laid upon us, we must cry, 'Who is sufficient for these things?' for certainly no such burden of obligation has ever been laid on any nation as is laid on us towards our countrymen and the native races in our colonies and in India.

Yet to acknowledge it as our own burden is something. Hitherto we have hardly seriously considered it. We have vaguely supposed that some coming separation would relieve us from the debt.

I need hardly remind you how grievously we have neglected the spiritual wants of our countrymen in Greater Britain. The record of the first

settlement in New South Wales is, I think, the darkest page in English history. No wonder if that unnatural crime still bears evil fruit. But there is yet time for reparation, and it is our first Imperial duty to make it, to leave no effort untried till we have brought to our colonists all that has sustained among us the generous fruitfulness of sacrifice. And this we shall do, not by sending solitary labourers, who must break down in their isolation, but brotherhoods of men, who, while they will be enabled to keep fresh their own faith by sympathetic fellowship, will touch those among whom they work by the force of social devotion.

This is our first Imperial duty; and our duty to the heathen races within our borders is scarcely less important. We have had few race-conflicts in our colonies, except in Canada and South Africa; but our race-obligations, especially in Africa and India, are unparalleled.

In Africa vigorous and receptive peoples are waiting for the Christian message. As yet we have hardly recognised our opportunities, much less fulfilled them. But the peril of our Empire has constrained us to reflect upon its debts; and when in His own good time GOD gives us, as we pray, the blessing of stable peace in regions now desolated by war, we shall be enabled to shew in

what spirit we resisted at all cost the attack on our supremacy, by striving to bring to all who are under our dominion, Englishman, Boer, or Kaffir, the ennobling privileges of the true freedom which is born of the truth.

The problems of India are far more complex. There the progress of mutual understanding must necessarily be slow; but by unwearied sympathy we may hope to win at last the secret of characters strangely different from our own. In India we can master the lessons of the oldest book-religions in their strength and in their weakness. In India Christian and Mohammedan can meet on an equality elsewhere impossible. In India the victory over Asia must be gained; and those who are competent to judge think that we may look forward to the time when India will finally be organised in distinct nations under our paramount power. What reward could be greater for centuries of watchful government[1]!

Such Imperial service so welcomed and so fulfilled will react upon ourselves. The vigour of Empire is maintained and increased by strengthening the weak no less than by controlling the strong. Force is quickened as much by the ministries of devotion as by the exercise of authority. The sense of responsibility abroad

[1] Compare C. L. Tupper, *Our Indian Protectorate*, p. 411.

will deepen the sense of responsibility at home. The greatness of our calling will make us justly intolerant of domestic evils.

No doubt such service will cost us much. Imperial duty corresponds with national sacrifice. The virtue of a people, as has been well said, is shewn by what it has done and suffered to bring its convictions to others[1]. The patriot rejoices that he is allowed to dispense for his country's sake endowments which, though bestowed on him, were designed for the enrichment of the race. The love of country, like all love, is sustained, not by gaining, but by giving. The crowning hope of Israel was that in 'the people' all 'the nations of the earth' should be blessed. Such is the Divine law of national prosperity.

Here, then, lies the missionary call to England and the English Church, the call to a civil mission and to a religious mission. What the civil power cannot do, the Church, the spiritual organ of the nation, is charged to do, and no other body can share its responsibility, though many may, with generous devotion, lighten its labours.

The Catholic Church, we must remember, embodies the Imperial idea, and hallows it. It claims all men in their characteristic divisions, 'tribes and tongues,' for the Divine kingdom. It

[1] Mazzini, *Essays*, p. 236.

hallows every gift. Through its unceasing ministry each earthly Empire reaches its end in the largest ordered society of men; and in due time 'the kingdom' (not 'kingdoms') of the world becomes 'the kingdom of our Lord and of His Christ.'

It will be said that the sketch which I have given is an ideal, an unattainable ideal. An ideal is, I believe, the only possible foundation for a stable policy. The English character is naturally unwilling to accept ideals. We are inclined to acquiesce in the position which we have gained: we do not look forward. We pride ourselves upon our practical instincts, and are generally satisfied that we can take the next step if movement is required. But now suddenly, unexpectedly, we have been startled by a revelation of the ideal which answers to our circumstances, which is the interpretation of our history. It comes as a summons to fresh work in the coming century.

The question, then, which we have to answer as we look towards it is, not, Can we achieve it? but, Is it true? Does it answer to our faith? If so, we must throw ourselves, our task, nay, His task, on God: 'He loves the burthen.'

In the restlessness and discontent and uncertainty which have marked the close of a century of unequalled material prosperity we can recognise

the inarticulate desire for some master thought which shall be inspiration and guidance for nobler efforts to which our gathered resources can be consecrated. Can we not find it—at least, under one aspect—in the thought of Imperial duty as I have sought to explain it, the free offering of the lessons of age-long experience to the enthusiasm of youth, of the discipline of strength to the immature and the weak, the translation into action of the principle of the Divine life, 'not to be ministered unto, but to minister'?

In the fulfilment of such a work the conditions of political and spiritual progress are seen to be identical. The statesman and the divine equally strive to further the growth of humanity—the man who lives and learns for ever—by developing the healthy activity of every member; both recognise the mutual dependence of the parts and of the whole; both strive to extend the beneficent activity of fellowship and co-operation; both look forward in hours of insight to 'the peace, unity, and concord of all nations,' the goal of earthly existence; and if the statesman rests in this, the divine sees the vision brightened into some more glorious form of social life in another order which as yet passeth knowledge.

Even now we know that we are, in St Paul's words, 'one man in Christ Jesus'; and in the

strength of this transcendent truth we look forward to the unity of the Empire as a preparation for the unity of humanity in 'one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.'

PROGRESS.

Annual Meeting of the Christian Social Union.

LEEDS,
Nov. 26, 1900.

FEW words are used more often at the present day, or with greater pride, than 'progress.' We are assured that this is 'an age of progress.' Parties commend their claims to us on the ground that they are 'progressive.' It is assumed that we are agreed on the meaning of the terms. And yet a very little reflection will shew that this is not the case. There are serious differences of opinion as to the sphere, the scope, the standard of progress. Change, even if it is popular, is not necessarily progress, nor movement, however rapid. Before we can determine whether a change or a movement is really progress, we must determine what is the end which we desire to reach. Progress, in other words, is advance towards a recognised ideal. There is an ideal for a man, for a nation, for humanity itself; and the progress of each is measured by the advance which is made towards it. If, then, we wish to estimate human progress, we must fix the human ideal.

What, therefore, we ask, is the human ideal? The answer lies at the very foundation of our

Christian faith; the ideal of man is 'the likeness of GOD.' But instead of adopting at once this august phrase, I think that we shall hold the truth which it expresses in its highest form most surely if we follow the guidance of our common experience.

Life, then, I may assume, is, in its fullest sense, the most precious thing which we have. It reaches, as we believe, from the seen to the unseen. If we lay down our earthly life it is that we may take it again under nobler conditions.

It follows that progress is advance towards the ideal of life. But when we speak of life we at once realise that we all have two lives—two lives on earth—the personal life and the social life. A man can no more exist without a State than a State without men. The ideal of life, then, will include the ideal of personal life and the ideal of social life. At the end both lives will reach their perfection together, when each man, to adopt Ruskin's words, 'having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, on the lives of others[1];' or in the yet fuller teaching of St Paul, when 'the man of GOD,' disciplined by the mani-

[1] *Unto This Last*, p. 156.

fold teaching of Holy Scripture, is 'complete, furnished completely unto every good work[1].'

These two lives are inseparable for every man. They necessarily act and react upon each other. The society helps to form the citizen, and the citizen helps to form the society; and if we consider their ideals apart we shall see how the one tends to include the other—how there is one life underlying both.

The ideal of the individual is evidently the complete and harmonious development of all his powers, physical, intellectual, moral, spiritual, with complete command over them, crowned by the right use of all he is and has for the service of others; for he cannot be an end to himself.

These several human powers obviously exist in different men in different degrees; but man as man must have some sense of honesty, truth, goodness, holiness; some capacity for work, for affection, for service; and his duty is to cultivate each power and capacity in due measure. And through all he will endeavour to realise himself and not to imitate another: to be true to his own constitution, that so he may offer his peculiar gifts to the body of which he is a member. Each man rightly fulfils his office in virtue of his special character. The 'likeness of God,'

[1] 2 Tim. iii. 17.

which man was made to gain, is not reached in each individual, but in the whole race through fellowship with Him who is its Root and Head. Thus, in the development of individuals we shall not aim at the attainment of universal equality but at the cultivation of personal differences. Humanity is not at last an aggregate of indistinguishable units, but a living whole, in which each part fulfils a peculiar function.

At the same time, men are united by birth, by circumstances, by natural gifts, in families, tribes, classes, nations, in which their lives find permanent continuance. The manifold wealth which individuals have gathered, the rich harvest of 'admiration, hope, and love,' becomes the heritage of the society and ministers to its growth: the work survives the worker. In the society there is no increase in our intellectual and moral powers in themselves through the course of time, as far as history bears witness, but by their exercise they leave results of experience which are the endowment of later generations. Race differs from race, as it appears, not so much by inherent inequalities of constitution as by the influence of the social tradition which surrounds them[1]. In stable societies not only material and intellectual gains but also moral and spiritual

[1] Cf. Kidd, *Social Evolution*, pp. 272, ff.

gains are accumulated and handed down, by which the formation of higher types of character is brought about. Where there is no continuity of social life each generation starts, as it were, afresh, and there can be no maturity of power.

Thus we can see that the social ideal corresponds with the personal ideal. To take the case of the nation only; the typical character of the people, their peculiar gifts, the accumulations of industrial, ethical, religious experience which they hold, the lessons of their history, form the national wealth which they have to guard, to cultivate, to use for the common good. For the nation no less than the man has its function in a larger life, the life of the race. Its ultimate aim, its supreme destiny, is the service of humanity. It serves best as it is best fitted to fulfil its own part. Thus regarded from the highest point of sight, all the elements of humanity, from the citizen to the nation and to the community of nations, work together according to the Divine order for the perfection of mankind.

In each case the law of life is to co-ordinate and not either to subject or to assimilate the contributory parts; to secure an interchange and not a monopoly of special advantages; to realise the brotherhood and the membership of men,

classes, nations, all alike offering their mature powers to the fulness of the sovereign life in which they all share according to their several capacities.

This great end is foreshewn by St Paul when he says to Christians, who are 'the firstfruits of GOD'S creatures[1],' that in them, 'there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus[2].' This is the ideal, the 'one man'; and human progress is the advance of the whole towards its ideal through the advance of its several parts in the richest variety of life. The man realising his ideal contributes to the ideal of the State, and the State realising its ideal contributes to the ideal of the race, till at last humanity reaches the likeness of GOD, when 'the love of the brethren'—the love of Christian for Christian—passes into absolute love which is the essence of the Divine nature.

And here another point must be noticed. In speaking of the ideal of man we cannot forget the scene of his growth. Man cannot be separated from the realm over which he was set, partner alike in his blessing and in the consequences of

[1] James i. 18. [2] Gal. iii. 28.

his fall. 'The whole creation,' we read, 'groaneth and travaileth in pain together until now;' its 'earnest expectation waiteth for the revealing of the sons of God[1].' And on the other hand, man's own development is deeply affected by his attitude towards creation. A sympathetic, reverent regard of all that is 'below' him in the present order ennobles his own character. By this we can in part recognise his progress; and in few things is the contrast between the Old World and Christendom more evident than in the difference between the classical and the modern feeling for Nature. 'The love of natural beauties,' it has been well said, 'is not only in the eye; it requires a certain maturity of sentiment[2],' touched, I will venture to add, by the consciousness of the Incarnation.

In thus endeavouring to determine our conception of progress by referring it to the ultimate ideal of humanity, I may seem to have travelled far from the common ways of duty. But I believe that I have not done so. The loftiest view of the significance of our action is always the truest. The ideal which inspires and guides our conduct may be unattainable by our own endeavours, as it is, to our judgment, immeasur-

[1] Rom. viii.

[2] Goldwin Smith, *Lectures on the Study of History*, p. 76.

ably distant. But all we have to ask in such a case is, Does it answer to the will of GOD? Does it correspond to the master-truth of our faith? To these questions the reply cannot be doubtful if we deal seriously with the transcendent announcement, 'The Word became flesh;' and St Paul has, in fact, given the reply for us, both in regard to man as GOD made him, and in regard to man as he has become through his own self-assertion, when he says that it was the Divine purpose from the beginning 'to sum up all things in Christ'; and 'through Him to reconcile all things unto Himself, having made peace through the blood of His cross[1].' And even if the end is to our eyes 'immeasurably distant,' yet to look to the glorious vision is to find that which directs effort and sustains hope in the darkness and struggles of the passing days.

For it is by effort, by the resolute and sustained effort of those who have recognised the ideal, that advance is made towards it. And if I have used the words 'development,' and 'growth,' in speaking of human progress, I have had no intention of excluding the decisive force of personal will. The result for which we look is not secured automatically. It is not due to the

[1] Eph. i. 10; Col. i. 20.

'natural' action of physical causes. It does not follow from the direct operation of our environment, but from the modification of the environment in accordance with our responsible choice. Exceptional types of noble character are formed, and then propagated. Great men stir the enthusiasm, and direct the movements, and administer the resources of the multitude which, for the most part, is inclined to acquiesce in things as they are. Their labours most commonly become fruitful through sacrifice, though some preparation is made in the popular temper for the reception of their message. Thus the daring innovator is, under another aspect, the interpreter of thoughts which lie dormant in the minds of many. As we look back, we can see how in this way definite advances have been made towards the supreme ideal. It may still be very far off; but men are nearer to it than they were a thousand or a hundred years ago, and, on the whole, there are no steps backward.

There has been, I say, in the last century, substantial progress towards the personal and social ideals, the ideal of life which I have sketched. And here I take no direct account of the enormous increase of wealth among us, and of the ever-extending command which we have gained and are still gaining over the forces

of nature. These enlarge almost indefinitely our power and our responsibility, but in themselves they have no moral value. They tend to good or to evil, according as they are used. The test of progress is character, and not possessions; that which is eternal, and not that which is temporary. And therefore, in speaking of progress, I think rather of the manifold efforts which have been made to secure a fuller and more harmonious cultivation of all the endowments of the citizen and of the State for human service. I do not forget the terrible evils of commercial competition, and of irresponsible riches. I do not forget the serious, resolute, aggressive unbelief which is active in the world, and the still more prevalent indifference to spiritual things. But we have learnt, at least in part, the master-truths by which such evils can be overcome. We have learnt the real unity of humanity and of creation. We have learnt to feel one for another. We are even now learning that the interpretation and the hope of the universe lie in the Incarnation, as fulfilling the design of creation. And in answer to this teaching there is on all sides a frank recognition, such as never was before, of social evils, of overcrowding, of intemperance, of profligacy, and an unwearied search for the means of dealing with them effectually. There is also

in all classes a steady growth of intelligent religious feeling; and there are many types of disciplined life among us devoted to good works.

The spirit to which such facts bear witness has already been embodied in various forms which are rich in promise for the future. A comprehensive scheme of popular education, which has been supplemented by free libraries, picture galleries, public parks and gardens, university settlements, and extension lectures, generously supported from national, municipal, and private funds, is an eloquent witness to the general desire to obtain for all our fellow-countrymen an equality of opportunity.

The same spirit has also profoundly influenced our history. I have myself lived through two crises of revolution, the one political, in 1832, and the other industrial, in 1844, of which one who had studied it at the time said that it was 'solvable to all appearances by force only[1].' But both revolutions were in fact accomplished peaceably; and the relations of parties one to another were never more marked by reasonable toleration than at the present time, and the relations of classes were never more satisfactory.

So, again, the sense of Imperial duty, quick-

[1] Engels, *The Condition of the Working-Class in England in* 1844, ed. 1892, pref. xi.

ened by a great peril, has led us to reflect with fresh solicitude on the debts which we owe to subject peoples committed to our charge; and the Church has met the call of our colonies and of heathen lands with fresh enthusiasm for missionary enterprise. And if the Conference at the Hague did not at once fulfil the hopes of its promoters, it marked an epoch in international statesmanship; and nothing which has happened since has lessened its significance.

In all these directions, in the regions of personal, social, national life, we have moved along the way which leads to the true goal of humanity. This is progress; and what has been achieved is a preparation for larger efforts. We have learned by failure. We are now generally agreed upon our aims: nobility of character and not only outward prosperity; victory over evil at its source, and not in its consequences; reforms which shall regard the welfare of future generations, who are 'the greatest number.'

Such lessons suggest definite lines of action for the coming years. Hitherto, we have not unnaturally concentrated attention on the production of material goods; in the next century the problem of their distribution will probably take the foremost place. At the same time, no less care will be paid to the conditions of labour

than to its results; for labour makes or mars men, and men are worth more than what they produce. We shall endeavour to ascertain by sympathetic intercourse with the poor how far the inadequate satisfaction of elementary wants hinders the development of the noblest feelings; how far the existence of any large class amongst us may be fairly described as 'toil and sleep, with short intervals of unhealthy excitement.' We shall, I can hardly doubt, consider large plans of ordered emigration under chosen leaders. We shall accept no rest till the prospect of an old age of helpless destitution is removed from our artisans without checking their spirit of independence and self-help. Above all, we shall strive that their whole life, and the life of all of us, may be raised to a higher level. As long as our hearts are set on material things it cannot but be that the desire for pleasures will steadily increase beyond any possible increase in the means of purchasing them. Growing discontent will be the attendant on growing prosperity. But the most precious things are the commonest, and these are to be gained not by large fortunes but by large souls. We shall therefore cultivate in ourselves, and communicate on every side, the sense of beauty and the power of admiration, the capacity for rejoicing in the open, inexhaustible

treasures of earth and sea and sky, and in their interpretation by artists and prophets. Those who have large means will take heed lest they lead others into temptation by luxurious indulgence; and those who have little will shew that they are rich in pleasures which grow greater as they are shared by more. We shall view life as a whole, the life of the man, of the nation, of the race, and keep the ideal in view while we aim to make sure the next step towards it, looking at once to the earthly future and to the unseen.

I do not hide from myself the difficulties which beset these tasks of the coming age. But they lie along the path on which we have entered. A trust in unlimited progress is a challenge to unlimited endeavour. There is about us a wealth of tenderness, of reverence, of enthusiasm, waiting to be used. There are times when a true but partial belief, having done its work, has lost its power to move the multitude any longer. At such crises, as has been said, we need to 'alter the starting-point of social energy[1].' Such a call is addressed to us now. We are called to bring into the home, and the market-place, and the council-chamber, the revelation which has been

[1] Cf. Mazzini, *Essays*, p. 135 ('On the Writings of Thomas Carlyle').

brought home to us—for it is no less—of the fellowship of man with man in Christ, and of our fellowship on earth with our Father in heaven; to proclaim a gospel to society and not only to individuals; to present Christian morality, supported by Christian sanctions, as the ruling principle of social life, the inspiration and the guide of the progress of which we have spoken. Once again, in a fresh 'fulness of the seasons,' we are called to proclaim the coming of the kingdom of GOD on earth, of which the signs are 'righteousness, peace, joy in the Holy Spirit.' May we accept the charge, and the word of GOD spoken through our ministry will not fail.

APPENDIX I.

LETTERS ON FOREIGN SERVICE.

To the Clergy and Laity of the Diocese.

My Dear Friends,

May I commend the subjoined letter to your careful consideration, and ask your prayers that it may contribute to the increase of God's glory, and to the building up of His Church in fuller unity and strength both at home and abroad.

Though the letter is private in character and does not claim to represent anything more than the feeling of a few friends who were drawn together by a special interest in Foreign Missions, it raises thoughts, and this the writers recognise, which may appeal to many among the younger clergy in our Diocese whom they have not been able to consult.

I venture to address the Laity especially, because their active co-operation is essential for the fulfilment of the Divine Counsel.

The answer which I returned to the letter is added; and it will shew the view which I entertain

of its bearing on the development of Church life among us.

Your affectionate fellow-servant and pastor,

B. F. DUNELM.

Auckland Castle,
January 27th, 1896.

A Letter of Suggestion to the Bishop from some of his Younger Clergy.

To some of us, pondering over the ceaseless cry for Colonial and Foreign Missionaries, met with 'increased interest' and 'overflowing meetings,' but never yet by any appreciable movement among the clergy of the Church towards a united personal response, it has seemed that the difficulty is only one phase of that singular degree of independence which is at once the safeguard and the danger of us English clergy. In four cases out of five an English priest goes to work where he chooses, not where he is sent by his leaders. However devoted he may be, his choice must naturally be based on knowledge of the spheres of work open to him; and how many men at the time of their ordination know enough about any Missionary post of work even to consider it alongside of Home-curacies, or to feel confidence in taking the great step if they do consider it? And then, when once at work, it is natural to the best

workers to initiate no move for themselves till called to it definitely.

It would be most unfair to assume that backwardness to go means want of self-surrender. But the right sort of man, whilst unfortunately all too ignorant about missionary needs and claims, is nearly always engrossed and happy in his work. He is not likely to throw it up and go out on a self-elected mission.

So that in the normal current of events the reasonable and proportionate supply of men for Foreign Service will not be found by waiting till a sufficient number of individuals are spontaneously moved to go.

But might it not be by those in authority undertaking to *send the men who are willing to go?*

We see that the cases are but few in which the Inward Call comes in a shape independent of outward voices, to demand that break with present circumstances which is not the normal characteristic of the guided life. And we may think that the appeal of Societies, whether in print or made to us personally, is not made with sufficient knowledge of us and our present work to amount to an authoritative call.

But if one, who is not only our Bishop, but one in whose knowledge of the posts he recommended and of the men he spoke to (or at least in whose caution where he had not that knowledge) we had a happy confidence, were to say, 'X, I have considered your powers, and I think that they are such as are still

more needed by the Church in India, or in the Colonies, or elsewhere,'—then some of us, we are sure, would be found most glad to go; just as we would to any other post in the Diocese or in another part of England.

We recognise that it is not possible even for those who might wish it to transfer to the shoulders of Authority the burden of their personal responsibility; and it is not expected that these proposals should be applicable to the clergy at large. But we do ask leave for *some* to volunteer for a higher measure of personal direction than could be applied to *all*. And we believe there are many of us younger clergy, at present untrammelled by domestic ties, willing to go if our Bishop sent us; *and as a matter of fact to this letter and the general principle here asserted more than thirty of the present or late junior clergy of Durham have given their written assent.*

Will then your Lordship, we would deferentially ask, consider whether in any way men can be encouraged to intimate either unitedly or individually, but privately, to their Bishop that they wish to be at his free disposal if occasion shall arise for Home or Foreign Service, *at least until further notice?* Would your Lordship be willing to keep some such confidential list of names as that we indicate, and from time to time definitely to invite your younger clergy to face the question of volunteering?

Such an offer might, we presume, be accompanied by any limitations as to sphere or term of service that

God may have already made plain to the offerer; indeed it is just to find guidance where these fail that this scheme is proposed.

We say that we cannot judge for ourselves the comparative needs of the Foreign and Home policies of the Church. We note that it is not expected of the private soldier in an earthly army to select his own post and his own manœuvres. We do not think that it should be always left to private soldiers in the Divine army of aggression to do so. We think that those who stand on the Church's watch-towers may be willing to organise and direct us if they are once convinced that we are willing to obey orders and thankful to have them to obey.

And as we gratefully recall what we have learnt, from the lips of our leaders and Fathers in God, as to the true place of Missionary work, and also the practical stimulus given to our recognition of it, we are encouraged to hope that we shall not be mistaken in making this definite response and appeal.

On behalf of our thirty friends,

Your Lordship's obedient Sons,

C. H. Boutflower.
L. P. Crawfurd.
George L. King.
W. M. Teape.

Advent, 1895.

Auckland Castle,
Epiphany, 1896.

My Dear Sons,

It was impossible for me to read your letter without the deepest emotion and thankfulness; and perhaps the feeling was stronger because I received it on the morrow of the largest Ordination that I have been allowed to hold, in which I seemed to have a vision of the generation of labourers who will carry on the work which I must soon leave.

Your letter rightly recognises that our ministerial commission is essentially world-wide, even as our Church is; and that the choice of our place of service ought to be made in full view of the whole field. In many cases, no doubt, the work which has been 'afore prepared' for the young minister is plainly determined by circumstances, which are part of God's discipline for us, or by some clear voice of His Spirit; but in many more there are no decisive claims at home or abroad to guide his choice. Where this relative freedom exists you think that it is an opportunity for the right use of which you may reasonably seek counsel from those who are set over you, without laying aside your own personal responsibility; and this the more because during the first two years of your ministry, when new thoughts are revealed, new powers developed, new hopes kindled, you are brought into intimate and filial relations with them.

You think, if I understand you rightly, that a Bishop, from his age and experience, is likely to know the needs of home and foreign work far better than you can and to weigh them impartially. You think that if you follow his judgement where your own judgement fails you will be saved from the misgivings which attend the fulfilment of a charge that has been self-sought or taken, as it were, by chance and without conviction. And, above all, you think that if a Bishop is commissioned to 'send' no less than to 'ordain' ministers of Christ he may look for special guidance if he undertakes the weighty charge which you propose to lay upon him.

Taking account of all these things, I dare not decline the charge which you offer, however much I may shrink from it, believing most surely that, through the prayers of many, the grace which was given me at my consecration will help me in my endeavours to fulfil it.

There will indeed be need of great care in determining the details of the scheme. But these can be left for future consideration. It is enough now to say that I accept the charge as a duty of my office.

And I accept the charge with better hope because I feel that your movement tends to present missionary work as the work of the Church through the spiritual action of its appointed rulers, without disturbing in the least degree the work of the great Societies. It shews openly that the work of our Church at home and abroad is one work, one work throughout the

world, one in its conditions, its requirements, its qualifications, its outward recognition, so that, by the interchange of clergy, many stations in the mission field will become, so to speak, outlying parts of English parishes—as we have known at least in one case in Durham—and the living sense of the Communion of Saints will be to us even in this form a strength and an inspiration. Men united by such a purpose can hardly fail to deepen and spread intelligent interest in Foreign Missions and, without limiting in any way our wider obligations, call out in our whole body a worthier acknowledgement of the primary debt which the National Church owes to our fellow-citizens and fellow-subjects in other lands.

May I go yet further and say that your letter appears to me to have a message of hope wider than the immediate subject of it? It touches indirectly the character of our Church life. You speak of 'the independence which is at once the safeguard and the danger of our English Clergy.' At the present time this independence, unless it is chastened, threatens to destroy our corporate unity. Authority is already in some cases held of light account in the presence of resolute and impressive self-assertion, and those to whom authority is committed are tempted to doubt the validity of their endowment. Strong and happy shall we be if, in the spirit of your letter, we all come to recognise that the title 'Father in God' is not merely a venerable phrase but the acknowledge-

ment of a divine gift whereby the Church is at once disciplined and supported when dutiful respect is the instinctive response to watchful love.

Ever yours affectionately,

B. F. DUNELM.

The Reverend
C. H. Boutflower,
L. P. Crawfurd,
George L. King,
W. M. Teape.

APPENDIX II.

TO THE CLERGY AND LAITY OF THE DIOCESE.

My dear Friends,

During the seven years through which I have been allowed to work in Durham, I have offered for your consideration different aspects of the Incarnation in relation to our ordinary life, with the desire to encourage a deeper study of the lessons which this infinite Truth lays open on the meaning and destiny of the world, and to suggest how the Gospel of Creation throws fresh light on the course of life and history as it is slowly unfolded before us.

Once again, when Lent calls the busiest among us to times of quiet meditation, I return to the subject, fertile, as it is, in practical teaching and far-reaching thoughts; and perhaps the experiences of the past year incline us to take a larger view of the obligations and powers of our Faith than we commonly entertain.

Within the last few months the whole nation has been moved by a spectacle in which the extent, the resources, the unity, and the loyalty of the British

Empire have been displayed with unparalleled completeness; and the solemn grandeur of the spectacle has not been marred by any popular voice of vainglory. The pageant was perhaps necessarily military in form, but no one, I think, rested in the belief that our strength lies in material forces. The splendid vision was spontaneously interpreted. Squadrons and batteries, in long procession, were recognised as symbols of the treasures committed to our keeping and of our resolve to guard them. The large representation of colonial troops kept far away the thought of aggression, while it vividly expressed the varied elements united in the Empire. Two things, in a word, were set out before the world in speaking imagery: the grandeur of our heritage, and our readiness, if need be, to die in defence of it.

In the face of such intelligible signs, the dullest must have gained a new sense of what we owe to our fellow-men: a new estimate of our opportunities and of our responsibilities. Our social ideal and our personal ideal have both been ennobled. We have received a powerful impulse to self-realisation, not as units in an aggregate, but as members in a body. Even where the outward has asserted itself with the most impressive majesty, the unseen has been acknowledged as paramount.

This was declared beyond question in the universal welcome which was given to the noble Recessional of Rudyard Kipling. Our whole people found in its language the secret voice of their own hearts.

Never, as far as I know, has a national confession of faith been more deep or more universal. But while no one can rejoice more than I do in such a confession, I am at the same time obliged to recognise its limitations. It does not go beyond the faith of Israel. It forces us to see that we have not yet brought the Gospel of the Word Incarnate into our daily life. The sense of brotherhood is not yet the ruling force in our aspirations or our fears.

It is well for us to ponder the lesson. 'Christians,' it has been truly said, 'are the only Bible which the world reads.' These living records, however, it does read assiduously, and draws conclusions from them which must stir in us grave thoughts. For it is indeed scarcely possible to study attentively the general tone of popular literature and of society—considerate and kindly for the most part—without feeling that the profession of the Christian Faith is hardly taken seriously by men at large. The Christian Faith is treated as the Greeks treated Philosophy, as something far removed from the ordinary affairs of life. Sermons are often listened to respectfully and even, it may be, with speculative interest; but it appears to be assumed that the definite motives to which the preacher appeals, the forces which he claims to lay open, the transcendent truths which he declares, belong to an ideal region unconnected with the conflicts, the anxieties, the interests of daily duties. To invoke Christian principles in dealing with domestic or international questions is by general

consent held to be out of place. Even thoughtful scholars quietly put aside the Christian view of the Christian Creed, according to which we hold that Christ came not simply to give a prophetic message but to unite in His own Person, through a real human life, the seen and the unseen, earth and heaven, man and God, for time and for eternity.

That this should be so: that it should be possible to overlook or to misinterpret the effect which Christian belief, when it is truly held, has on man's whole view of life in great things and small, comes, I believe, in great part from the fact that our laymen have been allowed to claim the personal consolations of religion without rendering corresponding service: that civic duties have not been treated as Christian duties. Englishmen, it is true, are naturally reserved and ironical. They dissemble, perhaps they even distrust, their loftiest judgements and desires. But it remains inevitably certain that laymen must take their place in spiritual work *through their ordinary business*, if the Christian Faith is to exercise its inherent influence, and the National Church to fulfil its office for the nation. Nor do we appeal to them to fulfil this charge without hope from the past. At the beginning of the century the Evangelical Revival called out among Churchmen, as far as it reached, an effectual sense of personal responsibility. The Oxford Revival, in the middle of the century, quickened anew the sense of corporate life. But the Evangelical movement touched only a small part of

human interests. It left out of account whole regions of thought and action. On the other hand, the Oxford movement was dominantly ecclesiastical and theological. Larger experience has taught us that all that truly belongs to man has its place in the divine order, a place which must be occupied by strenuous endeavour. We need therefore, once again, to press on all those who seek Christian privileges the acknowledgement of Christian obligations as Christian. We need to accept no rest till every Churchman and Churchwoman has recognised the *good works which* GOD *afore prepared for them to do*, and has offered them for the blessing of the whole Society in such a way that each offering is part of the life of the offerer. If by GOD's help this new zeal of service can be kindled among us, that description of the Apostolic Church in which it is recorded that *not one* of them that believed *said that ought of the things which he possessed was his own*, will find, in this later age, a wider fulfilment. It is impossible to found such a social system as we desire on sentiment only. No legislative changes, either political or economic, are adequate for the regeneration of society. This can only come through the action of a spiritual energy, flowing from a personal fellowship of men with GOD. Such fellowship the Incarnation offers, a power available for all, and potentially universal, by which, in the first ages the martyrs triumphed where imperial moralists failed, and in the sixteenth century the Reformation breathed new life into Europe.

The Incarnation makes it possible for us not only to be willing to die for the maintenance of our heritage, but also, which is far harder, willing to live for its righteous use. It comes to our help, in other words, where Law fails. Law can do little to strengthen character, and much to weaken it. Law is ultimately force. No good is permanently worth having at the cost of individuality. It is essential for the nobility of life that we should guard jealously the freedom of response to moral calls, the vigour of personal exertion, the graces of sympathy and reverence and gratitude. Through these character is formed by contact with the living, by contact with 'the Life.'

At the same time the vastness of the questions which are pressed upon us, force us to look outside ourselves and beyond our fellow-men; and it has been justly said that 'we may measure the real force 'and depth of every religious movement by the 'greatness of its conception of GOD. . . . The greater 'our conception of GOD, the greater will be our own 'life'.[1] Now the greatest possible conception of GOD—GOD is love—is brought within the reach of all by the Incarnation.

"So through the thunder comes a human voice
Saying, O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!
Thou hast no power, nor may'st conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who hath died for thee."

[1] Dr Dale, *On the Epistle to the Ephesians*, pp. 38 *f.*

This then is the Truth which is committed to us: the Truth in which lies the sure charter of human brotherhood, the truth for the realisation of which we have to use our heritage as Englishmen. And here, without multiplying illustrations, I will emphasise one clear duty which is laid upon us: we can all do something to bring class nearer to class, and man nearer to man, something to make fellowship in Christ the foundation of closer social intercourse. The industrial changes of the last fifty years have all tended to separate employers and employed more widely than in the past. The most fertile source of the unrest and strife which disturb our industrial life lies in the isolation and mutual ignorance, in the mutual distrust and suspicion of those whose co-operation is essential to its welfare. Nor can I see any effectual remedy for this disastrous state of things till those who unhappily believe that their interests are opposed can meet face to face in frank conference and discuss in their widest bearings the conditions of manufacture and trade which unquestionably affect them both alike. Such discussions would do far more than lay open remediable grievances. They would re-establish a true human relationship between fellow-workers, and bring back that just pride in labour which comes from the sense of fulfilling in various forms a national service.

The Durham County Mining Conciliation Board (1895), which gave larger scope to the method of Industrial Conciliation than has ever been given else-

where, promised to contribute effectually to this result. That the Board ceased to exist was due to the fact that its working was not fully understood. Even so it has not been without influence, and I am sanguine enough to believe that it will be restored when the conditions of industry are more clearly realised by the whole body of workers[1]. At any rate I do not hesitate to say that it is for Christians to face the problems which our industrial situation presents. Our daily business, whatever it may be, is the staple of our lives, and till it can become the medium through which our Faith finds expression, it is vitiated by some wrong which is capable of cure. And I say yet more, that the fundamental relation of Christian to Christian offers a natural starting-point for mutual confidence and understanding. Christianity has already slowly changed the ideal of life, and substituted the thought of the fulfilment of work for that of the enjoyment of leisure as the end of man. It remains to bring all the varieties and fragments of work into a harmonious whole, so that each labourer may feel the dignity of his calling.

Thus we come back to our starting-point. We have had a vision of the call of England, impressive at once and intelligible by the contrast which it suggests with the actual organisation of our social life. Such a vision cannot but fill us with self-questionings and self-condemnations. We are encom-

[1] The Board was re-established in June, 1899.

passed on all sides by remediable misery. There is no limit to the service which is laid upon us. *To each one was the grace given* for his peculiar task. As long as one citizen fails, the ideal is not reached. But under such circumstances the sense of failure does not extinguish hope, but indicates fruitful lines of effort. It is enough if we keep our final aim clearly in view and take the next step towards it; if we bear our principles in mind and habitually question ourselves in the sight of GOD whether we apply them according to our opportunities; if, while we refrain from laying down specific rules, we deepen in ourselves and others the sense of Christian responsibility in politics and in business, in the recreations which we seek and in the purchases which we make, endeavouring to secure for all who minister to our wants just conditions of life and service, consciousness of a Divine kinsmanship will be a sufficient motive and support for untiring endeavour.

It is not likely that the opportunities and the obligations of England will ever again be brought home to us with the same force as now: is it then too much to hope that we shall make some general response to the silent appeal which has been addressed to us, that in every parish, or at least in every district, representatives of all classes may be found who will take counsel together how they may bring to each different type of occupation its proper dignity as in all its parts an expression of the Christian life? Nothing less than this is the fulfilment of the Divine

counsel, and we can therefore dare to aspire to an issue which Divine help alone can accomplish and which faith can recognise for its legitimate object.

The initiative in Christian social work belongs properly to the National Church, in virtue of its history and of its inheritance; but all who acknowledge the capacities of men and the will of GOD for His children, will claim their share in the service of love, and we may reasonably hope that through such co-operation a way will be opened to a deeper fellowship between those who agree to call Christ their Lord; and that in this way something will be done for the formation of a quiet, resolute, effective public opinion which definitely aims at the attainment of the Christian ideal.

In spite of the innumerable sorrows and distresses by which we are beset, the outlook is not without encouragement. There are signs that English Churchmen—to look no further—are coming to realise the unique greatness of the spiritual charge which the Prayer Book lays upon them: signs that they are learning that the master-truth which is now brought home to us, that our possessions, our efficiency, our life itself, depend on others, must find active expression through the faith of Christ: signs that the co-operation of men widely different in character and place will manifest to the world the social power of the Gospel: signs that once more in the face of unbelief and non-belief the Son of Man will vindicate His sovereignty by shewing that He satisfies every need and every

capacity which the struggles of a new age have disclosed.

If we see the signs, dimly it may be and far off, happy shall we be if we follow their guidance: if ministers and congregations, alike *joint heirs of the grace of life*, acknowledge their equal obligations to their one Lord in the persons of His little ones: if they recognise that they are not divided as givers and receivers, but are all in due measure stewards of God's treasures. Then little by little it will be our joy to know that our personal life is one and our corporate life is one, freed from distraction by the sense of complete devotion to one Lord; strong by the combination of the manifold gifts of all who are united with us, and courageous with the passion for active righteousness which is on one side trust in God's power and on the other side trust in His love.

The ideal is God's creation, not ours. The work of God will be done, but what will be the difference for us if we give our lives to the doing of it, or withhold them?

Your affectionate Servant,

B. F. DUNELM.

Auckland Castle,
Septuagesima, 1898.

APPENDIX III.

THE REPRESENTATION OF THE LAITY IN THE COUNCILS OF THE CHURCH.

DIOCESAN CONFERENCE,
SOUTH SHIELDS,
20th October, 1897.

TOWARDS the close of 1885 a memorial on Church Reform was addressed to the Archbishops and Bishops of the Provinces of Canterbury and York by resident Members of the Senate of the University of Cambridge. It was signed with unparalleled unanimity by the leading representatives of every branch of study and every school of thought in the University, by the Vice-Chancellor and a large majority of the Heads of Houses; and communications from outside seemed to shew that it represented very largely the educated opinion of the country. The memorialists said:—

'Certain definite evils affecting portions of the 'administration of the Church appear to us to need 'prompt correction. As examples may be given, 'abuses connected with the sale of patronage, excessive inequalities or anomalies in the distribution of

'revenues, and difficulties in the way of the removal 'of criminous and incompetent clerks.

'But the reform which we believe to be most 'urgently needed is a more complete development of 'the constitution and government of the Church, 'central, diocesan and parochial; and especially the 'admission of laymen of all classes, who are *bonâ fide* 'Churchmen, to a substantial share in the control of 'Church affairs.

'Such a reform as this would, in our opinion, find 'a cordial welcome from clergymen and laymen of all 'schools of theology in the Church of England and 'from the nation at large. It would do no injury to 'the organisation which the Church has inherited 'from earlier ages, but would rather bring that 'organisation into fuller and more salutary activity, 'while it would enable provision to be made for 'meeting with greater elasticity the growing needs of 'the time.'

Sympathetic answers were received from both Archbishops, and it appeared for a short time that the desires of the memorialists would find a speedy fulfilment. But the debates on Irish Home Rule began soon afterwards. These engrossed public attention and the memorial was forgotten.

Now again the same questions have come to the front. Meanwhile, in the last eleven years, something has been accomplished towards the correction of ecclesiastical abuses. The Clergy Discipline Act of 1892 has removed the worst scandals as to crimi-

nous clerks. Successive Patronage Bills have received general support, and though they have been defeated by the opposition of a resolute minority there can be no doubt, I think, that their main provisions will before long become law. But the discussions on these measures have made it evident that Parliament, as it is now constituted, is not able to deal effectually in ordinary debate with questions of Church Reform. It no longer represents Church feeling and has not time for ecclesiastical legislation. The Church itself must obtain the power of self-government, with due safeguards for the rights of the State in accordance with the principles of the constitution, if it is to be freed from the evils which still impair the efficiency of its work. There is nothing unprecedented in such a claim. The self-government of the Established Church of Scotland justifies the extension of like power to the Church of England.

It is then, I believe, to the obtaining of this reasonable self-government that our efforts must be directed now rather than to any series of reforms in detail. And here the preliminary condition is to secure an adequate representation of the whole Church through which its mind can be authoritatively expressed. To quote the words of a resolution passed last February by both Houses of the Convocation of York, 'The reform of the Houses of Convocation and the legal representation of lay members of 'the Church should precede any application for a 'change in the present process of legislation on ecclesi-

'astical matters.' If this fundamental reform can be effected, there are satisfactory precedents for legislation through reports of such representative bodies laid upon the table of the House.

How then can such representative bodies as we require be established? It is comparatively easy to make Convocation thoroughly representative of the Clergy. It already includes, in addition to the Diocesan bishops, a representation of the presbyters, however imperfect this may be both in regard to the electorate and in regard to the number of representatives; and there is no constitutional difficulty in enlarging both so as to meet the just requirements of reformers. It is far otherwise with the adequate representation of the Laity This measure involves many difficult and undetermined questions, though the formation of Houses of Laymen has, in a certain degree, prepared the way for dealing with them. Some of these questions we approach to-day. What, for example, is to be the qualification for the Church franchise and what for office? Baptism, or Confirmation, or Holy Communion, or Baptism with a written declaration of *bonâ fide* churchmanship? Are women to have the franchise as well as men, and to be eligible at least for some offices, such as membership of Parochial Councils? Is the election to be in all cases direct by the whole electorate, or by the Parochial Councils for the Diocesan Council, and by the Diocesan Councils for the Provincial Council? Shall some members in each Council hold their places *ex*

officio? Is the voting to be *per capita* or by orders? What is to be the limitation of subjects on which each body will have authority? And what is the relation of their authority to that of the Ordinary?

All these and other like questions require full and careful investigation; and in the end we must be prepared to subordinate gladly private opinions to the general sense of Churchmen. Substantial agreement is essential to effective influence. If we are divided it is vain to look for the help of Parliament; but if we are agreed, and propose, with the general approval of Churchmen, a scheme which will secure for the laity—the majority of the nation—their proper place in the administration of the National Church in connexion with Convocation, I believe that the justice of Parliament will give it legal authority. And when bodies fully and fairly representative of the whole Church have once been recognised I am sanguine enough to hold, as I have already said, that a form of self-government will be conceded to us, in which the rights of Parliament as the guardian of the prerogatives of the State, and of Churchmen as the trustees of a great religious inheritance, will be equally preserved. It is for this then we ought to work tentatively and patiently, sparing no effort to obtain the co-operation and the judgement of Churchmen of all classes and all schools. There will indeed be need of great self-restraint and watchfulness and consideration, but each step forward will increase the vigour

of the Church and its legitimate influence upon Parliament.

I do not wish, on this occasion, to pursue in detail any of the questions which I have raised, or to prejudge the decisions of the Conference. I shall, I think, do better service if I offer some general remarks on the whole problem and shew, if only in rapid outline, (1) that the discussion of the problem is opportune at the present time; (2) that the organisation at which we aim corresponds with precedents in the New Testament and in the early Church, and is involved in the essential idea of Christianity; (3) that the judgement of the whole Church, Clergy and Laity together, has been effective in the past; (4) that the active participation of the laity in ecclesiastical affairs has been hindered among us by intelligible and transitory causes; (5) and finally that the circumstances of the present time call urgently for its renewal.

1. The time, I say, is opportune for the discussion. We are growing familiar with the conception and the conditions of corporate life. We have learnt to recognise the action of one vital force which manifests itself in various forms, all of which contribute to the energy of the one body. We feel practically the inter-dependence of all classes and of all members of human society. Each individual is able to contribute something which is essential to the complete well-being of his class, each class to contribute something to the nation, and each nation something to the

race. If any part is inactive or self-absorbed the life of the whole is impaired; and at the same time it is no less clear that the life of the whole is more than the mere aggregate of the lives of the parts. These lessons of the last century bring home to us the true ideal of the Church as a divine Body, a living Temple, of which each fragment in due measure furthers the growth of the whole. Whatever diversities there may be of gifts, ministrations, workings, all are alike manifestations of the one Spirit active for the universal good. In every variety of subordination there is still the opportunity for free co-operation.

2. This idea finds the clearest expression in the records of the New Testament and in the history of the early Church. If we look to these we see that the Christian society moves altogether. The laity have their appropriate share in questions of ecclesiastical organisation, of discipline, of doctrine. The 'brethren' took part in the appointment of an apostle in the place of Judas (Acts i. 15). 'The whole multitude' chose the seven, and 'set them before the Apostles,' who laid their hands on them (Acts vi. 5 f.). St Paul associates the members of the Corinthian Church with himself in the sentence on the offender among them (1 Cor. v. 3 ff.), and in his forgiveness (2 Cor. ii. 10). When he addresses to the Churches of Galatia the sternest of his epistles he unites in his salutation 'all the brethren who were with him' (Gal. i. 2). Though it appears that the question of the circumcision of the Gentiles was discussed at

Jerusalem by 'the Apostles and Elders' (Acts xv. 2, 6; cf. 23), 'the whole Church' joined in the final decision (Acts xv. 22).

All this lies in the very constitution of the Christian Church. The outpouring of the Spirit 'upon all flesh,' of which the Church was the first-fruits, was the characteristic of the New Dispensation (Acts ii. 16 ff.). The Spirit of Life was breathed on the representatives of the whole Church on Easter Day. The Spirit was sent in Christ's Name on the representatives of the whole Church on Pentecost. Everywhere in the New Testament the whole body of the Church is assumed to be endowed with the Holy Spirit. St John, writing to Christians generally, says: 'Ye have an anointing from the Holy One and 'ye know all things' (1 John ii. 20); 'The anointing 'which ye received abideth in you, and ye need not 'that anyone teach you' (1 John ii. 27; cf. Eph. i. 17; Gal. iv. 19).

There was indeed from the first a distinction between the endowments and the functions of the ministry and of the people, but both had spiritual duties to fulfil; and, in fact, the ministers were set for the training of 'the Saints'—the body of the faithful—unto their work of ministering, unto the building up of the Body of Christ (Eph. iv. 11 f.).

This Apostolic conception of the spiritual endowment of all the members of Christ's Body ruled the life of the early Church. Not a few of the Fathers of the first three centuries were laymen: Origen, the

greatest of them all, was not ordained till late in life. The general feeling found expression in the familiar and memorable words of Cyprian, who did more, perhaps, than any other man to fix the lines of ecclesiastical organisation. 'I have determined,' he writes to presbyters and deacons, 'from the beginning 'of my episcopate to do nothing without your counsel 'and without the consent of the laity (*plebis*) on my 'own private opinion.' As 'Judge in Christ's stead,' to quote the words of Archbishop Benson, 'of dis- 'qualifications from communion, propriety of restora- 'tion, suitableness for any office . . . [he] felt at 'all times bound to act on [this] principle. . .' 'It 'was the Christian *plebes* which to every individual 'bishop was the fountain of his honour. It was they 'who by the "*aspiration* of God" addressed to him 'the call to enter on the inheritance of that priest- 'hood and the dispensation of that grace. On them 'rested also the responsibility and duty of withdraw- 'ing from him and his administrations if he were 'a sinner.'

Nor was their action limited to 'the application 'of rules' or to 'the investigation of individual cases.' 'It was Cyprian's purpose to consult them, and a 'purpose which the Roman clergy strongly supported, 'not upon the administration of principles in indi- 'vidual cases, but on the formation and enunciation 'of those principles[1].'

[1] Archbishop Benson's *Cyprian*, pp. 32, 36, 429 *f.*

3. At the same time, as I have said, there was no confusion of functions. Powers which existed potentially in all believers were concentrated in definite officers for the service of the body. None the less the consent of the laity to the teaching of the appointed ministers was the exercise of a spiritual judgment. Looking back over the history of the Church we see that the power of the Holy Spirit has in fact been exercised with the most momentous consequences silently in some secret way through the corporate life. We owe to the judgement of the whole Church, how first expressed we cannot tell, and not to Councils, the Apostolic and Nicene Creeds as they stand in our Prayer Book and the Canon of Scripture. *Securus judicat orbis.* And here the history of Cyprian illustrates the fatal consequences of the neglect of the principle on which he rightly insisted in his theory of episcopal action. His Baptismal Councils failed doctrinally, and why? Let me again quote the words of the great leader whose loss presses heavily upon us still:—

'The Councils were neither deficient nor excessive 'numerically, nor were they created for the sake of 'their suffrages, nor were they packed. They were 'under no State pressure. They were not recalcitrat-'ing at any State tribunal. The question was a broad 'one. They were not trying a teacher or judging 'a leader. They were looking for principles. Seldom 'could personal elements be so nearly eliminated. 'Again, they were really representative. Each bishop

'was the elect of the flock. None of the Councils 'was senile or too youthful. The members were not 'drawn from seminary or cloister. They were men 'of the world, who in a world of freest discussion had 'become penetrated with Christian ideas: seldom 'ordained, sometimes not Christianised till late in 'life. Their chief was one in whom mental and 'political ability were rarely blended: rarely tem- 'pered with holiness, self-discipline and sweetness.

'Such was that house of Bishops. The result it 'reached was uncharitable, anti-scriptural, uncatholic '—and it was unanimous.

'A painful issue. Yet in another respect, the 'moral is for us encouraging. The mischief was 'silently healed and perfectly. And how? By no 'counter Council—for later decrees merely register 'the reversal—but by the simple working of the 'Christian Society. Life corrected the error of 'thought.'

'Is there then no need of Christian assemblies? 'No hope in them, or of them? Is the Church a 'polity unique in this sense, that without counsel it 'can govern itself, without deliberation meet the 'changing needs of successive centuries? To how 'great an extent even this may hold true we read in 'the disappearance of the Cyprianic judgements. Nor 'can anything be more consonant with our belief in 'the indwelling Spirit of the Church; nothing more 'full of comfort as we look on bonds still seemingly 'inextricable, and on steps as yet irretraceable.

'But nevertheless if no reasonable mind questioned 'the necessity of Councils, in spite of the gloomy 'moral and doctrinal history of whole centuries of 'them, may it be the case that their constitution has 'been incomplete, and that the so early ill success of 'Cyprian's Councils in particular was a primæval 'warning of the defect?

'The Laity were silent. Yet we cannot but deem 'that it was among them principally that there were 'in existence and at work those very principles which 'so soon not only rose to the surface but overruled for 'the general good the voices of those councillors. . . '. . . Cyprian's first view disappeared from his 'mind. His early pledge was not redeemed. But 'when we look to the ennobling success of his former 'Councils, and the collapse of the later ones, rescued 'only by the sweet grandeur of the man from creating 'wide disunion, we cannot but think the change dis-'astrous. The course of History affirms this conclu-'sion of Christian reason[1].'

4. In spite, however, of this most significant lesson the voice of the laity, with rare exceptions, has been silent in the great historic Churches for many centuries. It is not difficult to see why this has been so. On the one hand, through the troubles of the times, the range of education was brought within narrow limits and the clergy became almost the sole possessors of the treasures of earlier thought. The laity failed to cultivate the faculties through which,

[1] Archbishop Benson's *Cyprian*, pp. 424 *ff.*, 431.

in this respect, their spiritual power could have been made effective.

On the other side the conditions of society, both civil and religious, required the concentration of power in few hands. It was for the common good that positions of authority became centres of dominion. A Papal Church was the correlative to a Holy Roman Empire.

But these conditions have now passed away. Education is more and more widely diffused, and under the pressure of pastoral work it is hard for the clergy to hold their proper place even in the mastery of their own subjects. Authority is required to vindicate itself. It is rightly regarded as a trust to be administered for the development of all and not to be used for the subjection of any.

But though the laity were thus long silent in East and West, the Greek Church, in so many things the witness to primitive truth, retained the memory of their essential endowment. In 1850, thirty one Greek bishops published a reply to a letter of Pius IX., in which they said: "The Pope is greatly mistaken in 'supposing that we consider the Ecclesiastical Hier-'archy to be the guardian of the dogma (of the 'Church). The case is quite different. The unvarying 'constancy and unerring truth of Christian dogma 'does not depend upon any Hierarchical Order; it is 'guarded by the totality, by the whole *people* of the 'Church, which is the Body of Christ[1].'

[1] *Russia and the English Church*, by W. T. Birkbeck, vol. I. pp. 94*f*. I owe this reference to the Bishop of Salisbury.

5. We wish then at length to call into full and ordered activity the gifts of laymen for the government of the Church. And there is the more need that we should do this because we have come to know that the Christian faith deals with the whole sum of human affairs. We must have therefore the benefit of every form of experience if we are to apply it rightly to the different problems which are pressed upon us. These all have a spiritual side and it is to the laity we must look for their solution. The list of subjects proposed for consideration at the late Lambeth Conference illustrates my meaning. Of the eleven subjects two had no peculiar connexion with the Clergy, *International Arbitration* and *Industrial Problems*. They were submitted to the Bishops because it was assumed that they would consider them in the light of the central truth of the Incarnation; but it is obvious that laymen holding the same truth, and quickened by the same Spirit, might be expected to treat them both more effectively than ecclesiastics, from their larger knowledge of affairs, or at least to contribute fresh elements to their discussion. On three other subjects, *The critical study of Holy Scripture*, *Foreign Missions*, and *The duties of the Church to the Colonies*, the judgment of laymen is of the highest value. We all know, for instance, how much the cause of Missions owes to them already: we ask that they should universally acknowledge their obligations in regard to such enterprises and meet them according to their opportunities.

To speak generally, the full force of the Church will not be brought to bear on the national life till every Churchman makes the cause of the Church his own. To this end every Churchman must feel that he is in his measure responsible for its success and for its failure. And the sense of responsibility comes with the sense of power. We must concede real authority to those from whom we ask substantial service. One fact alone is sufficient to shew the need of that authoritative participation of laymen in the affairs of the Church for which I plead. No Anglican Church which has been thrown upon its own resources has been able to dispense with it.

But that on which I wish to lay most stress is that the extension of a share in Church government to every layman is not simply a provision to meet impending dangers, though wise reforms are the best safeguard against revolutionary changes; it is not simply an effective organisation for aggressive work, though the sense of a corporate life multiplies the individual force of everyone who shares it; it is a natural development of life, or rather a resumption of an interrupted development. Even if the establishment of parochial and provincial Lay Councils does not lead directly, as I believe it will lead, to a legal system of self-government for the Church, it will reveal fellowship and quicken energy and extend co-operation. It will bring to all the parts of a vast society, often isolated and discordant, the consciousness of one duty, one aim, one service. This is what

we desire. We desire to realise, under changed conditions, the old ideal, when the National Church, in its assemblies of clergy and laity, first gave expression to the national unity. We desire to enable the National Church to minister to the nation with the fulness of all its spiritual resources, by the consecration of all its members to the pursuit of the common good.

THE SPIRITUAL MINISTRY OF ART.

College of Science, Newcastle-on-Tyne.

March 23, 1900.

It is always, I feel, a great privilege to be allowed (in virtue of my office) to take some part, however slight, in dealing with subjects which are falsely called 'secular.' Industry, Science, Literature, Art—all affect character profoundly. All have a spiritual, no less than a material side. If we dwell on the latter only, they become ignoble; but God offers in each case through the material other lessons which it concerns us all to seek at least to master as we have opportunity.

To-night, I wish to say a few words on imitative Art, represented specially by painting. We recognise at once that the range of our subject is limited. Art deals characteristically with beauty only. In this respect it differs from Science and Literature. The student of Nature or Life strives to learn and to present all facts: the student of Art to learn and present only those facts which have power to ennoble by helping us to perceive what is highest about us. The one study teaches us with the most comprehensive observation to know truly: the other with the wisest choice to feel and to enjoy rightly. 'All great Art,' as Ruskin has told us, 'is praise:' praise alike in him who reveals and in him who

receives. The artist on the constructive side finds joy in the power which has been given to him to manifest God's glory; and on the interpretative side he brings to others intelligent delight in God's works. The sense of the divine meaning which underlies all things and all life is at once his inspiration and his gift.

In saying this I have assumed that our conception of Art will depend upon our conception of nature. If we believe that phenomena are the sum of nature then Art will be simply imitation; but if we believe that throughout, beyond, beneath phenomena there is a divine thought, a divine unity of which phenomena are signs, then Art will be its interpretation.

And here your motto forbids me to doubt what your judgment is, which I share to the uttermost. You proclaim and proclaim, as I hold, most truly:

> Principio cælum ac terras camposque liquentes
> Lucentemque globum lunæ Titaniaque astra
> Spiritus intus alit, totamque infusa per artus
> *Mens agitat molem* et magno se corpore miscet.

Here then lies the foundation and the support of Art. There is a divine element in the world—*mens agitat molem*—which it is the office of the Artist to disclose. He is a prophet who reads the lesson of phenomena:

> The world's no blot for [him];
> Nor blank; it means intensely and means good;
> To find its meaning is [his] meat and drink.

And when he has found it, he enables us to see it,

lending us his eyes. For he will not say with Wordsworth:

> I know where'er I go,
> That there hath passed away a glory from the earth.

'Passed away?' No! a thousand times, No! The primal glory is with us still; but our ordinary vision is clouded. 'The light of common day' is the same light undimmed in splendour which we first recognised on the solitary peak as the torch of dawn. This it is the office of the artist to shew. He is set to shew the inner meaning of things; and more than this, to shew a Divine Presence about us. Thus the test of the greatest Art is not simply that 'it contains the greatest number of the greatest ideas,' but that it conveys them, not by arbitrary imagery, but through the phenomena which naturally reveal them. In this lies the distinction between the general methods of pre-Raphaelite Art and that spiritual realism for which in its fulness we still wait.

And here we shall at once see how Christian Art is separated from all other Art by an essential difference. The fact of the Incarnation has given a wholly new significance to all nature and to all life. It has, so to speak, brought a Sacramental element into all that touches our senses. It is not 'of the world' but 'of the Father.' "It is," as I have said elsewhere, "the general aim of Art to present the truth "of things under the aspect of beauty; but it is "the special aim of Christian Art to realise beauty "in life in the light of the Faith: to find in humanity

"and nature, in spite of the ravages wrought through "man's self-assertion, a revelation of the Divine, "following the clue which is given to us in the event "which is the crown of creation, that 'the Word "'became flesh.'" Thus the Christian Artist recognises the body as frankly and as fully as the soul: he knows that he is called to exercise his powers, under present conditions, as already a citizen of heaven. Yet manhood is not for him, as for the Greek, the final type of the Highest, but a sign of which he foresees the fulfilment: the pledge of the spiritual destiny of the finite.

And if this is the great office of the artist, we in our humble place can use his ministries. We also can in some sense recognise and interpret signs. So it is that simple lines, which have no correlative in nature, call up inevitably definite images before our eyes. But this rudimentary power requires to be cultivated and disciplined by serious effort if we are to understand the artist. Affectation, self-assertion, the restlessness and frivolity of fashion are fatal to master and to scholar alike. Insight is only gained by patience; and each man's judgement must be his own. I remember gratefully a wise remark which a Cambridge tutor made to me more than fifty years ago. He had been speaking of the Sistine Madonna. With youthful enthusiasm I said: 'I confess that I prefer the Madonna della Seggiola.' He looked at me kindly, half-smiling: he did not argue: he did not overpower me by his authority. He simply

said: 'I think I understand you; when you grow older you will think otherwise.' And I do think otherwise now, taught by years.

We have all found, I suppose, that study, reflection, experience, reveal new teachings in a masterpiece. In meditating on it fresh and unexpected thoughts flash upon us. When this is so there is one question which may be dismissed without the least compunction: 'Did the artist mean all this?' The question is wholly irrelevant. The seer is not dependent on conscious effort. The thought need not precede the vision. He saw, and has recorded for our service what he saw.

Several characteristics of Art follow from what has been said.

1. Art is human and not mechanical. The work of the Artist is not as a reflection in a mirror. He is not passive. He enters with the fulness of his whole nature into his work. A simple photograph is not a picture; but exactly in proportion as human skill modifies the conditions under which it is taken it tends to become one.

Nowhere is this characteristic seen more expressively than in portraiture. 'It is very hard work to paint a portrait,' one of our most illustrious artists said to me. 'I have to be two persons at once, my sitter and myself.' So it is that the secrets of history are laid open in portraits by great masters. The story of the Armada is legibly written by Velasquez in the pose and features of his Spanish Admiral

in the National Gallery—strong, resolute, proud, merciless. The recent Vandyke Collection was, in my opinion, immeasurably more important from the historical than from the artistic point of view. I realised more clearly than ever before that the civil war was not only inevitable but necessary for the development of English character, when I looked at the English portraits there. There was no man in the whole series of any depth of purpose or vigour of devotion except Strafford, and no woman at all. The pathos of the situation was summed up in one of the portraits of Charles. In this the king grasped the royal baton almost convulsively with one hand, while the other hand hung utterly feeble from the arm which rested, if I remember rightly, on a balustrade. The contrast between assumed strength and weakness was pitiable; and beneath the familiar features the true man was plainly visible, consciously unequal to the burden which was laid upon him. It would be equally easy and needless to multiply illustrations; but I cannot forbear to refer to one work of Bonvicino, in our National Collection, in which 'An Italian nobleman' embodies the tragedy of the Italian Renaissance. He bears openly in an inscription on his cap, written in indifferent Greek, the confession of 'unsatisfied desire.' The thought is emphasised by every detail. Even in its accessories the picture is a counterpart under the graceful forms of Southern Art of the stern teaching of Dürer's *Melencolia*.

2. Art is human; and it is not morally indifferent, but essentially moral. The fashionable cry, 'Art for Art's sake,' justifies Tennyson's terrible denunciation. Art is not an end in itself, but like every right expression of man's power, contributory to the attainment of the human ideal. No technical skill can make the figure of a drunken faun other than revolting. The choice of subject is a revelation of the artist. The beauty which he portrays is not his creation. He simply brings into evidence by his sympathy what *is*—as when Michael Angelo, according to the tradition, sought to liberate by quick fierce blows the figure which he saw imprisoned in the block of marble.

The artist's choice of his subject is ruled by moral or rather by spiritual methods, and so is his treatment of it. His aim is not simply to reproduce the external features of a scene, but to make its inner significance evident. Two familiar examples will illustrate my meaning. In his well-known picture of the *Tribute Money*, at Dresden, Titian has offered us a contrast of human intelligence and Divine wisdom, valid for all time. The head of the Pharisee is strong, keen, sagacious, even attractive, as long as it is studied alone; but in the light of the Lord's gaze it is shewn in its real value. He who is the Truth, looks on the heart of His questioner and pleads with him to be his true self. And it is worth notice that in this picture the hands repeat the main thought in another scale. Here we have an interpretation of character.

In Francia's *Pietà*, in the National Gallery—one of the noblest pictures in the world I must believe—we have an interpretation of truth. The picture is ridiculously labelled: 'The Virgin and two Angels 'weeping over the dead body of Christ.' No one is weeping; and the student as he looks and looks will feel that the artist desired to suggest that the Lord lives still. The picture is indeed a revelation of life through death. The eyes of the Virgin are red with weeping; but her tears are dried now: she has learnt something of the mystery which has been made known. One of the Angels raises in her hand the hair of the Lord, and appeals to the spectator to witness that nothing even of earthly beauty has been lost. The other joins her hands together in adoration, as acknowledging the Divine presence in Him whom men might call dead. All this is clear, if not to the picture-hanger, yet to any one who reverently labours to discern what he saw whose eyes were opened.

3. Labour indeed is due to such a work. The Artist claims the student as his fellow-worker. He has put his own soul into his work, and rightly demands that we should bring our souls to the study of it. For his work is not only human and moral: it is suggestive and not exhaustive: inspiring and not satisfying. It calls into play the noblest powers of him who enjoys it. It leaves him not sunk in self-complacent repose, but conscious of newly-awakened powers and stirred to fresh endeavour. It brings in the fullest sense of the word 're-creation,'

a call to action with quickened force and not the rest of 'dreamful ease.'

It was once my privilege to hear a selection of Wagner's music conducted by the master. I was told that the selection was singularly characteristic. I shall never forget the effect of the weird and unexpected harmonies. The composer himself seemed, as I watched him closely, to yield overpowered to the spell of his own creation. When all was over, I endeavoured to sum up the result, and then it seemed clear to me that the general tendency of the performance was not to lift the hearers out of themselves, but to bring satisfaction to them through earthly things: to induce a pleasurable calm, and not to open a vision of distant splendours as the goal of untiring effect. And forgive me for the boldness of the confession, I felt that the end of Art was missed. I had been charmed indeed, but I had not been strengthened, nor had my horizon been enlarged.

I have touched most lightly on many grave questions, passing quickly from one to another, but all that I have said tends to justify the conclusion which I desire to establish—that the function of Art is spiritual, and that the standard and interpretation of Art are spiritual. If this is so, it follows that the teaching and the joy which works of Art bring are for all men.

Art indeed is not only for the delight of the few, but for the elevation of the many. It is for men as

men, made in the image of GOD, and capable, therefore of intelligent sympathy with His works. Great pictures are not splendid upholstery, 'garniture and household stuff,' but public treasures. Thus the obligation is laid upon us to strive untiringly to bring back the sense of the beautiful, the sense of the divine, which Art developes, to toilers in the fields, in the mines, in the workshops. Here lies the solution of some of our saddest problems. If the sense of the beautiful, the sense of the divine, is unquickened and uneducated in the masses of our countrymen, it is no wonder that delight in common things and reverence and faith are ready to die.

It would be difficult for me to describe the feeling, almost of despair, with which I first looked on the desolation of the Tyneside and of the denes of Durham. I could not believe, and I cannot believe now, after thinking of the question for ten years, that such desolation was the necessary condition of securing any part of our rightful inheritance. Surely we have been over-hasty in our pursuit of material wealth; and now we have to meet the consequences of our impatience. 'Toil, glitter, grime and wealth on a flowing tide' ought not to be the description of our noblest river. Every form of disorder—ruins and refuse heaps—is a source of demoralisation. The remedy must be spiritual.

The great words in which Pericles described his countrymen ought to be our words too: 'We are 'devoted to beauty while we guard frugality: we

'are devoted to wisdom without the loss of manli-'ness.' In beauty and wisdom lie the springs of some of the deepest and most universal pleasures. Hitherto we have treated their pursuit as an accident of the exceptional life, and not as of the essence of every human life. Yet it is, as I said at the outset, the function of Art to teach us all to enjoy rightly. It is as important for the character of a nation that the citizens should enjoy rightly, as it is that they should speak truly or act justly. Here, then, we appeal to the Artist. It is his privilege to make visible to other men the glory of their common possessions, the innumerable splendours of earth and sky, and the infinite varieties of human character and endowment which minister to the fulfilment of a Divine counsel, or if not to make them visible, to shew what they are and where. His work demands patience from master alike and from scholar. We need the seeing eye even more than the shaping hand. But each effort to reach the open secrets of life will bring us nearer to the goal. And when the soul has realised the treasures placed at its command, the man will find no rest till he has made his life correspond with his patrimony.

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